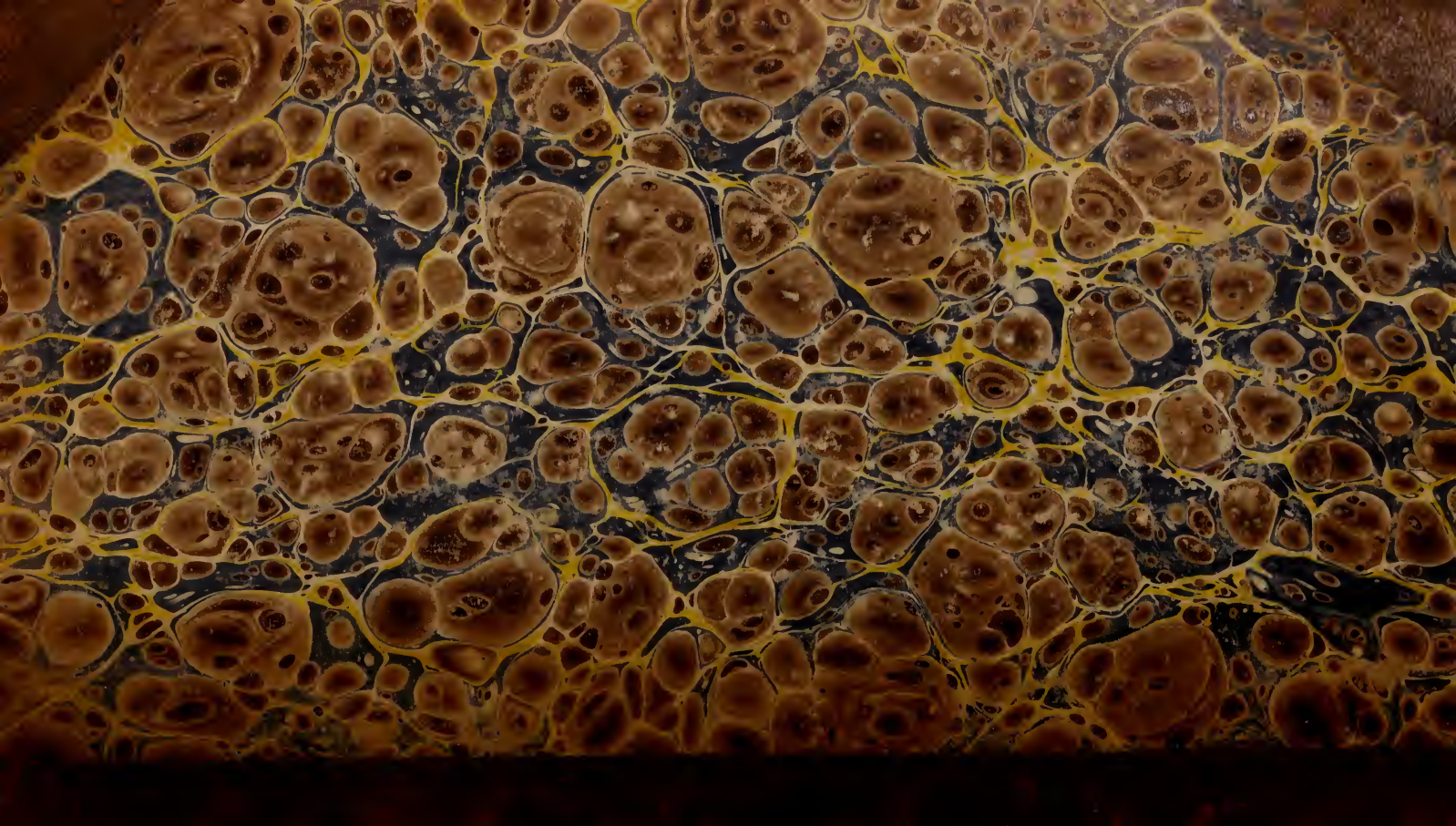

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 2.] SECOND QUARTER, 1834. [Vol. V.

[From the "Periodical Accounts," &c., published in London.]

I. CENTENARY JUBILEE OF THE MISSION IN GREENLAND.

The celebration of two centenary jubilees within the short space of six months, is a very interesting feature in the History of the Brethren's Missions. The former of these festivals, held on the 21st of August, 1832, gave occasion to a general retrospect of the labors of our Church among the Heathen, and of the undeserved blessing which has rested upon them, during the long period of a hundred years; the memorable occurrences attending the origin and progress of the Mission among the negroes in the Danish West India Islands, being, at the same time, specially brought under review. The latter, solemnized on the 19th of January following, had a particular reference to the establishment of a Mission on the shores of Greenland, in the year 1733, and afforded an equal variety of subjects for joyful commemoration and devout gratitude to God. These two Missions, the earliest undertaken by the Brethren's Church, were the effect of the same constraining love of Christ, the fruit of the same ardent zeal for the conversion of sinners; the instruments employed were men of like steadfast faith, patience and self-denial, servants alike disposed to renounce all dependence upon man, and to rely entirely upon the strength of their Master; yet there was a striking diversity in some of the circumstances connected with their respective spheres of labor, as well as in the result of those labors during the first period of five years. The leaders in this generous enterprise cheerfully exposed themselves to the heat of a tropical sun, and the perils of an unhealthy climate; their immediate competitors directed their course to one of the wildest regions of the frigid zone, where they had to encounter trials and hardships exceeding even *their* large anticipations. The former, for Christ's sake, became the servants of men, enslaved and subjected to grievous outward oppression; the latter labored among a people, not merely free, but lawless, and destitute of even the rudest form of government. In the one case, the novelty

of the attempt was calculated to inspire disquietude and apprehension; in the other, the knowledge of the fact that a pious and devoted servant of God had toiled for twelve years in the very field they proposed to occupy, without seeing any abiding fruit, might almost have justified despondency. Although in both instances, the work was taken in hand with the full consent and approval of the Danish Government, in Greenland alone did it meet with encouragement from the resident authorities. In St. Thomas, on the contrary, it was carried on for many years, amidst the open or disguised hostility of the colonial population. Finally, a lesson, equally remarkable and instructive, was afforded to all who are interested in the cause of Missions, by the respective experience of these servants of Christ, in regard to the main object of their endeavors. In St. Thomas, it soon became evident, that the negroes were in a measure prepared by the very circumstances of their outward thraldom and destitution, to receive the glad tidings of a Saviour's love; while, in Greenland, our Brethren were destined to toil for five long years, uncheered by a single instance of genuine conversion. At length, these wild and stupid Heathen, whom neither the goodness of God, displayed in the providential supply of their temporal wants, nor His severity, manifested in the infliction of a fearful pestilence, had sufficed to bring to repentance, were subdued by the still small voice of divine love. Their hearts, unaffected by arguments and exhortations, were won over by the simple narrative of the Redeemer's sufferings unto death; and thus was enkindled a sacred flame, which, through the blessed operation of the Spirit of God, has continued to burn brightly even to this day.

The importance of the subject last adverted to, and its intimate connexion with the History of the Greenland Mission and the experience of its servants, will, doubtless, be considered as justifying the insertion of the following passage from the pen of an eminent Christian writer of our own age.* "The method," he observes, "previously pursued by the Brethren, consisted principally in speaking to the Heathen of the existence, the attributes and perfections of God, and enforcing obedience to the divine law; hoping, by these means, gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the Gospel. Abstractedly considered, this method may appear the most rational; but, when reduced to practice, it was found wholly ineffectual.†

* James Montgomery, Esq.

† "If the question is asked," says Spangenberg, a venerable Bishop of the Brethren's Church, "how it came to pass, that the Brethren, who had themselves made early experience of the power of the word of the Cross, were induced to adopt the method above described in their first attempt for the conversion of the Greenlanders,—I must candidly confess my fears, that the fault lies at my own door. The first Missionaries to Greenland, on their way to Copenhagen, passed through Halle, where I then resided. They remained with me some days, and we had much conversation on the subject of their undertaking. I gave them a book to read, (for at that time I knew no better,) in which a certain learned divine, among other topics, discusses the means to be used for the conversion of the Heathen to

For five years, the Missionaries had labored in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach CHRIST *and Him crucified*, without first *laying the foundation of repentance from dead works and faith toward* GOD. No sooner did they declare unto the Greenlanders the '*Word of Reconciliation*,' in its native simplicity, than they beheld its converting and saving power. *This* reached the *hearts* of their audience, and produced the most astonishing effects. An impression was made, which opened a way to their consciences, and illuminated their understandings. They remained no longer the stupid and brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the Saviour, and were rendered capable of sublimer pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the Missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty toward GOD and their neighbor; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of GOD, as the Creator, Preserver, and Moral Governor of the world, in a manner far more correct and influential than they could ever have attained, had they persevered in their first mode of instruction. The Missionaries themselves derived benefit from this new method of preaching. The doctrines of the cross of CHRIST warmed and enlivened their own souls in so powerful a manner, that they could address the Heathen with uncommon liberty and fervor, and were often astonished at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the Brethren have since labored for the conversion of the Heathen."

As it may reasonably be presumed, that the majority of our readers are not unacquainted with the leading circumstances, connected with the rise and progress of the Greenland Mission, it is not thought needful to enter into any recapitulation of them. The following brief notice of some of the principal results, which, through the divine blessing, have attended the labors of our Brethren, may, however, be perused with interest, and tend to increase the feeling of thankfulness to GOD, who alone doeth great and wondrous things.

I. During the past century, the Christian faith has been generally introduced among the inhabitants of the western coast of Greenland, whose number is at present estimated at about 6000. The

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Christianity. The good man had, indeed, never seen a Heathen in his life, still less converted one; yet he thought he could give directions for so doing. The Brethren followed them for a season, with how little success is generally known."

portion of the coast referred to, extends from the neighborhood of Godhaab, on Baal's river, lat. 65, to Staatenhuk, lat. 60, a distance of about 350 English miles.

II. Four Christian congregations have been established, to which are attached about 1800 Greenlanders of all ages, in various degrees of Church connexion. The members of these congregations, with the exception to be hereafter noticed, reside at the several settlements, under the immediate pastoral charge of the Missionaries, and in the regular enjoyment of all the ordinances of a Church of CHRIST. The stations referred to were founded in the following years:—New-Herrnhut, in 1733; Lichtenfels, in 1758; Lichtenau, in 1774; Fredericksthal, in 1824. In this series, the order of time corresponds with that of geographical position, the oldest settlement being the farthest to the northward. It deserves here to be remarked, that the formation of Fredericksthal, near Staatenhuk, afforded cheering and satisfactory proofs that the spirit which animated the first Missionaries to this inhospitable region, had not become extinct in their successors; and that the LORD had still many souls to gather into his fold from the Greenland nation. The hardships and privations, to which our Brethren were exposed, during the first years of their abode in Fredericksthal, were not dissimilar to those which attended the commencement of the Greenland Mission, and were endured with like steadfast faith and patience. The inhabitants of the long-neglected eastern coast have thronged to the new settlement, and several hundreds have already been admitted to the privileges of the Church of CHRIST.

III. The work of education has meanwhile been proceeding in the most satisfactory manner. By means of schools, established at the different settlements, instruction has become nearly general; there being few individuals belonging to the older congregations, who are not able both to read and to write. Literature they have, indeed, none, but what is contained in the holy Scriptures. The whole of the New Testament, and a considerable portion of the Old, have been translated into the vernacular tongue. The former was printed about ten years ago, by the kindness of the British and Foreign Bible Society, and is now in general circulation, to the great joy of the Greenland converts.

IV. From the earliest period of the Mission, the employment of native assistants of both sexes has been productive of the most beneficial results. Not a few of their number have been distinguished for gifts and grace, and have approved themselves faithful servants and handmaids of JESUS, to whom the Missionaries could not hesitate to give the right-hand of fellowship. At the present time their services are more than ever important; the system adopted in 1777 by the Danish authorities, with the design of improving the trade, having recently been followed up with renewed zeal, and, in some instances, with a degree of success which has given much anxiety to our Brethren. Were it not for the employment of native assistants, those members of our con-

gregation who are constrained to reside at the distance of many miles from their European instructers, would for the most part be destitute of the means of mutual edification.

V. The effects of the preaching of the Gospel upon the moral and social condition of the Greenlanders have been, in every respect, most cheering and beneficial. The national superstitions have almost entirely disappeared. The practice of sorcery is scarcely known among the dwellers on the western coast, and is becoming more and more disreputable among their countrymen to the eastward of Staatenhuk. Cruelty and licentiousness, with a whole train of attendant vices, have been successfully counteracted by the influence of Christianity, and have given place to brotherly-kindness, good order, decorum, and such a measure of civilization, as is compatible with their peculiar circumstances. The mind of the Greenlander has been cultivated, and his heart softened and sanctified, though his mode of life be still rude, and his habits greatly at variance with European ideas of comfort and convenience. In fine, it may be declared with truth, concerning the converts from this once barbarous nation, that *unto them the grace of* God, *which bringeth salvation, hath appeared, teaching them, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great* God *and our Saviour* Jesus Christ.

According to the latest returns, which have reached this country, the number of Greenlanders, in connexion with the Brethren's Church, is as follows:—

At New-Herrnhut,	363	of whom about	190	are communicants.
Lichtenfels, -	365	- -	200	do.
Lichtenau, -	661	- -	310	do.
Fredericksthal, -	419	- -	130	do.
Total (including children)	1808	of whom about	830	are communicants.

These congregations are under the care of nine married and seven unmarried Missionaries; in all, 25 Brethren and Sisters.

A few additional particulars are here subjoined, as tending yet further to illustrate the history and peculiar circumstances of the Mission in Greenland.

1. During the past century there have been engaged in the service of the Mission, 64 Brethren and 38 Sisters: in all 102 persons. Of this number, Brother John Beck was employed for a period of 43 years, and his son, Jacob Beck, for 52. John Sörensen, 47; John Fliegel, 41; John G. Gorcke, (still living at Herrnhut, in Saxony, in retirement,) 44; J. Grillich, (still in service,) 46; J. Conrad Kleinschmidt, (still in service,) 40 years.* Four persons have lost their lives by shipwreck, on their return to Europe—Daniel Schneider, in 1742; the widow Sister König-

* Since deceased.

seer, and the single brother, Chr. Heinze, in 1786; and Brother J. F. Kranich, in 1824.

2. The divine protection and deliverance, under circumstances of imminent peril, have been often strikingly vouchsafed to the LORD's servants in this Mission, during the period under review. Of these providential interpositions, perhaps the most remarkable was that experienced by Brother and Sister Rudolph, on their passage to Europe in 1804, after a missionary service of 26 years. The vessel which conveyed them, having been wrecked upon a large ice-field, they were left for ten days upon a barren rock, exposed to the inclemency of the weather, and destitute of food; but were at length rescued almost by a miracle, and brought in safety to Lichtenau.

Between the years 1808 and 1811, the Missionaries at all the settlements, as well as the Danish colonists, had to endure severe privations, owing to the war between Great Britain and Denmark, which prevented their receiving the usual supplies from the latter country. But, even under these distressing circumstances, their heavenly Father did not permit their confidence in Him to fail. His blessing rested on their scanty store, and in due time He abundantly supplied their need.

3. As the Missionaries can do but little toward their own maintenance, the expense of the Mission mainly devolves upon the General Mission Fund. This being the case, it is impossible not to award, in a very special manner, to these faithful servants of CHRIST, the praise of careful and self-denying economy, which our partial friends have been accustomed to bestow upon *all* who are engaged in our missionary work. There are probably few, who will not agree in considering the average sum of 700*l.* a year as a very moderate charge for the maintenance of four Missionary stations, containing nine married, and seven single Missionaries, inclusive of the expense occasioned by voyages out and home, and incidental repairs. The partial failure of the supply of drift-wood, on which the Missionaries were accustomed to depend, in the absence of every other material for firing, has, of late years, rendered it necessary that they should be supplied with coals from Europe. Their evident unwillingness to become hereby additionally chargeable to their Brethren at home, has not escaped the notice of their esteemed British friends, several of whom have generously contributed toward the regular supply of a commodity, which has become almost essential to their very existence.

For further particulars relative to the origin, progress, and present state of the Mission in Greenland, the reader is referred to the following publications: — Crantz's History of Greenland, 2 vols. 8vo; Holmes' History of the Brethren's Missions; Dr. Brown's History of Protestant Missions, 2 vols. 8vo; and the United Brethren's Missionary Intelligencer, Vol. I. to IV.

The following short memoir of the three Missionaries, whose names are associated with the commencement of the Brethren's

labors in Greenland, will, it is hoped, be deemed no unsuitable or uninteresting appendix to the foregoing statement.

BRIEF MEMOIR OF THE LIVES OF THE BRETHREN, MATTHEW STACH, JOHN BECK, AND FREDERICK BÖHNISCH.

MATTHEW STACH was born on the 4th of March, 1711, in Moravia. His father ministered in secrecy to the few remaining members of the ancient Brethren's Church, in the word and doctrine; and gave instructions to his children, to avoid sending them to the Roman Catholic school. One day he observed his son Matthew weeping, and on inquiring the cause, received for answer, that he wept because he had received a very small piece of cake for his portion. To this the father replied, "My son, if you were to weep as bitterly over your sins, you would act wisely" — and then he gave him another piece. These few and simple words made a deep impression upon him, so that in the following years of his life he was often concerned for the salvation of his soul. Having heard, on a certain occasion, that a Brother, from Herrnhut, had arrived in the country, he immediately determined to emigrate with him, during the night, accompanied by two of his friends; they did so, and arrived in safety at Herrnhut, in April, 1728. Here he was under the necessity of earning his bread by spinning wool, and found the utmost difficulty in obtaining even the most scanty subsistence. He had been forewarned of these circumstances before he left Moravia, but he had already then formed the resolution to care only for the salvation of his soul, even though he should perish with hunger. "This resolution," he himself remarks, "was continually present to my mind, and helped to sustain me; and my gracious heavenly FATHER sent me the desired relief when I most needed it, so that I never suffered absolute hunger." Concerning his religious experience, at that early period, he writes as follows:—"The main topic in all the discourses which I heard, was the necessity of attaining to the assurance of the forgiveness of sins. When I, therefore, heard any of my brethren relate, what distress and anguish of mind he had experienced before he arrived at this assurance, I imagined that this was the only true method of conversion, and labored hard, by means of watching, fasting, and praying, to produce within me the requisite sorrow on account of sin. Whithersoever I went, wheresoever I stood, the law pursued me; and the more I labored to fulfil it, the greater became my uneasiness and uncertainty. If I was about to eat, a voice within seemed to say, 'Thou shouldst fast;' if I wanted to sleep, it said, 'Thou shouldst watch;' if I knelt down and prayed by the side of the hard boards which formed my bed, I was reminded that I ought to continue praying all night; if I happened to fall asleep for very weariness, all my hopes of being truly converted appeared at once to vanish. In this miserable state of mind, I wrote to one of our ministers, and told him my distress. In replying to me he used the following

expressions :—'If you are hungry, eat; if you are thirsty, drink; and when it is time to retire to rest, sleep,' &c. But this advice was too simple for me; I thought that, by following it, my conversion would remain as distant as ever, and I therefore continued to toil and strive;—till at length wearied out, and thoroughly despairing of the success of my endeavors, I cried to my Saviour—'Have mercy upon me, or I shall be lost for ever.' Hereupon, the Friend of my soul, who had doubtless been long seeking me, revealed himself to my heart in so lively a manner, with all his merits, that I was overcome with the feeling of his peace, and with love and gratitude to Him." Having made this blessed experience, it was not long before the ardent desire was excited within his breast, to make known the love and grace of Jesus to the perishing Heathen. Often, when he saw the summer-sun descending in the north-west, and gazed upon the glowing red which lighted up the horizon, the thought occurred to him, that there were probably Heathen dwelling in that direction, in ignorance and darkness, to whom a similar illumination might hereafter be vouchsafed, through the knowledge of Jesus Christ. On being informed that the country, toward which his thoughts were directed, was inhabited by the Greenlanders, he continued to make these poor Heathen the subject of his remembrance and prayers, until, in the year 1733, he received his appointment as one of the first Missionaries to that desolate region.

To particularize the events of the life of Matthew Stach, for the ensuing thirty-eight years, would, in fact, be to give the history of the Mission in Greenland. None, who are acquainted with the latter, (and there is perhaps no portion of the Brethren's missionary history more generally known,) can be strangers to his name, or to the extent of his manifold and truly apostolical labors. It will therefore be sufficient to notice the following incidents. After being permitted to take share in the gathering in of the first fruits from among the Greenland nation, by the conversion to the Christian faith of the well known Samuel Kayarnak, and several members of his family, he returned to Europe, in the year 1740. During this visit, he received priests' orders, and was confirmed by the King of Denmark in his appointment as minister of the small congregation at New-Herrnhut. In 1747, he paid a second visit to Germany, taking with him five Greenland converts, (two of whom departed in the Lord at Herrnhut, in Saxony,) and returned in 1749, by way of New-York. His earnest desire to be instrumental in carrying the Gospel to the Esquimaux in Labrador, led to a third visit to Europe in 1751. The design was, however, found to be, for the present, impracticable; and the following year he returned to the scene of his former labors with Bishop Johannes De Watteville, who had been commissioned to hold a visitation. In 1758, he had the great joy to assist in the establishment of a second missionary station, at Lichtenfels; his associates in this work being the two brothers, Jens and Peter

Haven. In 1771, he revisited Germany for the sixth and last time. Here an affecting incident occurred to him. His wife, who many years before had proved unfaithful to the LORD, and, at length, had gone so far as to forsake her husband and the Brethren's Church, came to meet him with expressions of the bitterest repentance. On this occasion, he approved himself a true child of GOD, and a faithful follower of the compassionate Saviour. He received her with the utmost kindness, and immediately made up his mind to proceed with her to one of the Brethren's settlements in North-Carolina, there to spend the remainder of his days in retirement. Here he continued to edify his brethren and sisters hy his exemplary walk, his affectionate demeanor, and his patience and cheerfulness under much bodily suffering, till on the 21st of December, 1787, it pleased the LORD to release him from all evil, and to translate him into his heavenly kingdom. His age was 76 years.

JOHN BECK was born in the year 1706, in Upper Silesia. The Protestants of that district had long been exposed to grievous oppression on the part of the Roman Catholic clergy:—among others who were called to suffer for conscience' sake, was his grandfather, whom they threw into prison, and treated in so barbarous a manner, that he died in consequence. His parents hereupon removed to Leobschutz, where they were indeed protected in the profession of the reformed faith, but were compelled to allow their children to be educated in that of the Romish Church. His father, who had early received a deep impression of religious truth, was in the habit of meeting with persons like-minded with himself, for the reading of the Scriptures and other edifying books. He also gave instruction to his own children; and his endeavors to awaken them to a sense of their lost condition and their need of a Saviour, were, through the Divine blessing, not without the desired effect. His son John was often, in his youthful years, concerned for the salvation of his soul; but as he grew up and became acquainted with other young men, he gradually lost these convictions, and at length, left his father's house, and engaged as coachman in the service of a Romish priest. The narrative of the ensuing period of his life, we will give in his own words. "One day, while at work, I felt a sudden desire to read in the New Testament. On opening the volume, that passage in the book of Revelations met my eye: *I know thy works, that thou art neither cold nor hot, &c.* These words penetrated the inmost recesses of my heart, like a fire from above. In the anguish of my soul, I fell prostrate, and cried aloud to GOD for mercy. At that moment, it was as though I beheld my Saviour, as He was wounded and crucified for my sins, assuring me of pardon and peace with GOD. I soon began to testify to others of what the LORD had done for my soul. Hereby the two brothers, John and Martin Hadwig, and my own brother Jacob, were truly awakened. In a short time, others joined us, who

were seeking to know their Saviour; and at length, a general awakening took place among the inhabitants of two villages by means of our feeble testimony. A circumstance of this kind could not fail to excite attention, and in April, 1732, we were summoned before a commission specially appointed. About two hundred of the awakened, allowed themselves, on this occasion, to be moved from their steadfastness by specious promises or violent threats, and yielded to the demands made upon them. Martin Hadwig remained firm and immoveable in his confession of the Protestant faith. I had attended the priest, my master, to the commission, and about ten o'clock in the evening, I was in turn summoned, and sharply interrogated. Our Saviour gave me courage, and put words into my mouth, that I might boldly testify the truth. Hereupon, the officers of justice received orders, about midnight, to put me in irons, and confine me in a deep dungeon. My master had previously taken me aside, and besought me, in a very friendly manner, to promise what was required, adding, that, in my heart, I might believe whatever I liked. But I answered, in presence of the whole court, 'I neither can, nor will believe, or live otherwise, than according to the testimony I have just delivered.' On this I was immediately conducted to prison. Some of my acquaintances, out of compassion, threw into it a quantity of straw and hay, that I might not be obliged to lie upon the damp earth. I entered my cell in a spirit of cheerful confidence; my Saviour vouchsafed to me a lively perception of his presence, and I felt as happy as if I had been in heaven. Martin Hadwig was immured in a similar dungeon at no great distance from me; and we were often compelled to exchange our respective places of confinement. From time to time I was severely beaten, sometimes for refusing to reply to the contemptuous questions of my persecutors, at other times, for returning a plain answer. For our daily subsistence we received nothing but a small piece of bread and a little water; so that, after some days' incarceration, I began to suffer much from hunger: it pleased God, however, to send me, by means of some person unknown, a loaf of bread, which was introduced through a hole in my door, and which, for the time, relieved my necessity. Some time after, on being conducted into the other prison, I observed that the lock of one of the fetters on my legs was open: fearing that the jailer would beat me, under the idea that I had opened it myself, I hastened to close it before it had attracted his notice. The circumstance itself, I could not but consider as a sign that we should attempt our escape. The day following, being the 1st of May, and a Romish holyday, Hadwig requested the jailer's leave to take the air a little, which the latter granted without much difficulty, feeling satisfied that he could not escape, as his legs were fettered, and the gate of the court-yard closed. Hadwig now came to the door of my prison, and asked what I was about. 'I am thinking,' was my reply, 'that this very day we shall escape from confinement; try if you

cannot force the bolt from my door.' The attempt succeeded; and he came in to me. We then, with much difficulty, drew off boots and fetters from each others' legs; and, although we lost much skin during the operation, we rejoiced to recover, once more, the free use of our limbs. Leaving our fetters in the dungeon, we took the boots in our hands, and proceeded into the court. The high wall which surrounded it, and the massive gate by which it was further secured, appeared, however, to render our ultimate escape impossible. After an anxious search, we at length discovered a heap of fagots of considerable height, piled up against one part of the wall; we mounted it with some difficulty, and then leaped down on the other side. A maid-servant, who had observed us in the act, gave information to the guard; the latter ran directly into the church, where the people were at mass, and sounded the alarm; the service was unceremoniously concluded, and a pursuit was commenced with horses and dogs. After we had ran about three English miles, and our pursuers had almost overtaken us, the dogs, by mistake, ran after a man who was going to Jägerndorf, and the horsemen followed them; meanwhile we deviated from the road, and, concealing ourselves in a neighboring wood, providentially escaped. With what thankfulness to our gracious LORD, we closed that memorable day, I shall never forget. The question now rose, whither we should bend our course; for we knew nothing of children of GOD, and had never heard of the Brethren's Church. Meanwhile, the tattered state of our apparel, and our absolute want of money, induced us to force our way, as much as possible, through woods and thickets, toward Breslau, where I had once before been, and where I knew that there were Lutherans residing. Often did hunger compel us, to solicit a morsel of bread from benevolent persons whom we fell in with by the way. At length, we reached a Prussian village, where we met with a friendly reception from a farmer, and heard, for the first time, of Herrnhut. Being informed, that people dwelt there who truly loved the Saviour, we were immediately filled with an earnest desire to go thither. I recollected, however, that I had promised my sister Elizabeth, (who afterward married Brother Schönebeck, and departed in St. Thomas,) to fetch her, as soon as I had discovered where children of GOD were to be found. I therefore returned; and managed so as to reach my father's house at night. As I knew where she slept, I called to her through the window, that she should join me, and accompany me out of the country. She immediately left the house, without being perceived, and we set off, without loss of time, for Herrnhut; and though we were destitute of money and of passports, barefooted, and wretchedly clad, and were obliged, in general, to spend the night in the open air, and often to wander about in the woods, during rain and thunder-storms, the LORD graciously protected us, and brought us in safety to Herrnhut, on the 31st of May, 1732. Here I found myself quite happy and at home, though it was with

difficulty that I earned a scanty livelihood by working in the neighboring villages; for my whole object was to live to JESUS, and enjoy the privileges of his house."

The hardships and sufferings to which our late Brother was exposed, immediately after his conversion, to prove the steadfastness of his faith and his love to CHRIST, are thus circumstantially related, because they were evidently the school, in which the LORD was pleased to train him for the endurance of the yet severer trials, connected with his labors among the Heathen. He had not been quite two years at Herrnhut, when he received a call to proceed to Greenland in company with Frederick Böhnisch. The history of the Mission in that country affords abundant proofs of the patience, diligence, and faithfulness which he displayed during his long and blessed service. In the year 1770 he had the great joy, seldom experienced by a father engaged in the Missionary work, to welcome his two eldest sons, John Lewis and Jacob, who had been educated in Germany, as his assistants at New Herrnhut, the place of their birth. "Now I can depart in peace!" he exclaimed as he embraced them, "since the LORD has heard my prayer, and permitted me to behold two of my children ready to supply my place! Lord JESUS! to Thee did I dedicate them from the first moment of their existence; and to Thy further grace and blessing do I commend them anew. O prepare and fit them for Thy service in all things!" Two years after, his son John Lewis received a call to serve the Mission among the Esquimaux, in Labrador.*

On the 10th March, 1777, he called to mind, with expressions of the utmost gratitude, the mercy and faithfulness which he had experienced at the hands of his Saviour, during the forty-three years of his missionary labors in Greenland. The following day he was taken alarmingly ill; and his departure appeared to be at no great distance. On the 17th he took an affecting leave of his wife;† after which he waited patiently for his release. On the 19th the desire of his heart was granted; and this faithful servant of CHRIST fell gently asleep, in the 71st year of his age.

FREDERICK BÖHNISCH, the first of this band of Missionary worthies, who was called from his labors by death, was born on the 16th April, 1710, at Kunewalde, in Moravia. During the remarkable awakening which took place in that village and its neighborhood, through the zealous testimony of Melchior Nitsch-

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* The elder son here spoken of, John Lewis Beck, was one of the first Missionaries in Labrador, where he labored with acceptance for twenty-four years. The second, Jacob Beck, continued faithfully to serve the Mission in Greenland, during the period of fifty-two years. He departed at Lichtenau, in 1822, leaving a son, who is now engaged in the service of the Labrador Mission, and a daughter, who is married to Brother Michael Eberle, of Lichtenfels.

† The elder sister of Matth. Stach, Rosina, who with her sister Anna, afterward married to Fred. Böhnisch, accompanied her mother to Greenland, in the year 1736.

man, he was powerfully laid hold of by Divine grace. In 1725 he emigrated and came to Herrnhut, where for some time he earned his bread as a gardener, and was contented and cheerful, though in great poverty. In the following years he paid frequent visits to Moravia, and succeeded in conducting a number of his oppressed countrymen in safety to Herrnhut. His subsequent engagement with Matt. Stach, that they would devote themselves to the service of the poor Heathen in Greenland, and the various obstacles they had respectively to encounter, before they could carry their resolution into effect, are circumstances too well known to be here recorded. In reference to the trials and difficulties which attended the first five years of their joint labors on that rugged coast, he thus expresses himself, in an interesting memoir of his own life: "The want of proper nourishment, the dangerous journeys and voyages we were compelled to undertake to procure a bare subsistence; the contempt of our neighbors; the derisions and insults of the Heathen, who seemed of one mind to molest our persons and reject our doctrine; the difficulty of the language; and many other inward and outward sufferings, caused us well nigh to lose our courage and constancy. This was particularly the case in the year 1737, when, under a deep and painful sense of the unfruitfulness of all the efforts we had hitherto made, I composed the hymn,

'Here is a little company,' &c.*

Nevertheless, the lively hope of at length beholding a congregation of believing Greenlanders collected together, and the fervent affection I felt for these poor Heathen, to whom, with prayers and tears, I delighted to commend the Saviour's love, revived my sinking spirit. When, in the following year (1738) the LORD gave us the firstling, Samuel Kayarnak, I was overcome with joy, and ready to exclaim with Simeon, LORD! *now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"

In the latter years of his faithful service in this mission, he became more and more anxious, that the congregations already formed at New Herrnhut and Lichtenfels should be increased only by the admission of such persons as were really seeking the salvation of their souls. He, therefore, strictly examined into the principles and conduct of such as applied for church-fellowship;

* The hymn in question, of which a very imperfect translation is given in Crantz's History of Greenland, has, in its original form, considerable poetical merit, independent of the noble and striking sentiments which it imbodies. It may not be irrelevant here to add the remark, that the three first Missionaries of the Brethren's Church to the Greenland nation, though "plain and unlettered men," were by no means devoid of those especial gifts, which the LORD is pleased to bestow on his servants for the edification of his Church. Both Stach and Böhnisch wrote many hymns, some of which are still in use among the Brethren. And Beck, who seems to have had a superior talent for acquiring the difficult and intricate Greenland language, was the translator and compiler of the first Greenland hymn-book.

and was never satisfied, unless he had reason to believe that the Gospel had touched their hearts, and they had been brought under the influence and teaching of the Spirit of GOD. At the very commencement of his last illness, in July, 1763, he expressed himself in terms of joyful certainty, that it would be the means of his departure. On the 29th, he declared to those around him, that his Saviour was near at hand; and shortly after, he gently breathed his last, in the 54th year of his age, and the thirtieth of his ministry in Greenland.

His widow, Anna, the younger sister of Matthew Stach, was induced by her love for the Greenlanders, to continue some time, after his death, an active helpmate of the Missionaries at Lichtenfels. In 1765, she entered for the second time, into the marriage-state, with the Missionary John Zacharias, of New Herrnhut; and, on his being compelled, by increasing infirmity, to quit his post, she retired with him to Herrnhut, in Saxony, after a faithful service of forty-one years in the Greenland Mission.*

LETTER FROM THE BISHOPS AND ELDERS OF THE BRETHREN'S CHURCH AT BERTHELSDORF, ADDRESSED TO THE FOUR CONGREGATIONS OF BELIEVING GREENLANDERS, ON OCCASION OF THE CENTENARY JUBILEE OF THE MISSION IN GREENLAND, ON THE 19TH OF JANUARY, 1833.

GRACE be unto you, and peace from GOD our Father, and the Lord JESUS CHRIST.

With this apostolic salutation, the Elders of the Brethren's Church commence the present address to their dear Brethren and Sisters in CHRIST, the members of the Four Congregations in Greenland, who on this day appear before the LORD, joyfully to commemorate the establishment of a mission in that country a hundred years ago.

It was on the 19th of January, 1733, that three Brethren from Herrnhut set out for your cold and barren coast, their sole object being to make your forefathers acquainted with the Saviour of the world, and the Friend of sinners, even of Greenlanders. They met with a loving reception from the venerable father Egede, who, twelve years before, had by a like earnest desire to win souls for CHRIST, been impelled to settle in your country. For the space of five years they sowed in tears, under the pressure of famine and numberless hardships, and exposed to reproach and persecution; their labor appeared to be in vain, and their strength to be spent for nought. But how joyfully did they reap, when the LORD was pleased to open the heart of *Samuel Kayarnak* and his family, to receive the Gospel. This was the origin of the settlement at *New-Herrnhut*, on Balls River, where many hundred Heathen have been successively called to the knowledge and experience of the grace of GOD in CHRIST

* The wife of Brother Gorcke, now living at Herrnhut, in retirement with her husband, is a daughter of Sister Böhnisch, by this second marriage.

JESUS. During the long period of a hundred years, a number of Brethren and Sisters, constrained by love to JESUS, have followed in the footsteps of these first messengers of peace. It has been their delight, to proclaim the free grace of that Saviour, whose pierced hands are stretched out even to the ends of the earth, to embrace poor sinners of every nation and tribe, and to bring them home to his Father's house.

Under similar circumstances, the congregation at *Lichtenfels* took its rise twenty-five years later, and in the year 1774, that at *Lichtenau*. After a further lapse of half a century, a fourth settlement, called *Frederickstha*l, was formed in the year 1824, near Staatenhook, by means of which the dwellers on the east coast have also been brought within the sound of the Gospel. At this place a flourishing congregation has already been collected, consisting of souls, who with us call upon the name of CHRIST, and lift up holy hands to the Throne of Grace. O then, dear Brethren and Sisters, offer to the LORD on this day, your sacrifices of thanksgiving, and praise His name, that He hath turned *you* from darkness unto light, and from the power of Satan unto GOD. Love your spiritual teachers, and follow their directions; for they watch over your souls, and earnestly desire to guide your feet into the way of peace. Pray the LORD of the harvest, that he may send forth more laborers into his harvest. According to the exhortation of the apostle Paul, forget not to make intercession for all men, and for all that are put in authority, especially for your protector the King of Denmark, and his appointed servants; that every thing which they undertake or sanction, may be for the good of your native land.

Most of you have been born and baptized in a congregation of JESUS, and many have become partakers of the Holy Communion. Walk, then, worthy of the Gospel, and trifle not with the treasure which is committed to you, even the word of life, which is able to make you wise unto salvation through faith in CHRIST JESUS. And ye who have been lately rescued from heathenism, submit yourselves, without reserve, to the gracious leading and influences of the Spirit of CHRIST, that ye may be sanctified both in body and in spirit. Remember, that ye have been bought with a price, even with the precious blood of the Lamb of GOD, and that ye are not your own.

O that all the 1700 members of our congregations in Greenland might prove a light to their Heathen countrymen, and especially to such of their relatives and connexions, as still are ignorant of the one thing needful. Ye parents, bring up your children in the fear and admonition of the LORD, whose property they are. Ye children, reverence your parents and your teachers, and profit diligently by the instruction so cheerfully afforded you. Ye widows and orphans, cast all your care upon your Father in heaven, believing that he will neither forget nor forsake you, but will Himself be your guardian and provider. Ye young men and maidens, flee youthful lusts, and study, through grace, to keep

yourselves pure. Ye assistants, wait upon your ministry with fervor of spirit and with prayer to the LORD, that he may bless your labors. And ye that have been excluded from the fold of CHRIST, consider, before it is too late, the things that belong to your peace; seek to recover, through grace, what ye have lost through transgresssion, and rest not till ye become true and living members of that body, whereof JESUS CHRIST is the Head.

Receive, on this solemn day, the affectionate salutation and the blessing of all the congregations of the Brethren, both among Christians and Heathen; and of the many worthy friends, who feel an interest in your welfare. It is their united fervent prayer, that you may all grow in grace, and be enabled to adorn the doctrine of GOD your Saviour in all things.

Remember those who have gone before you into the joy of their LORD, and are now members of the Church which is above. Follow their faith, remembering the end of their conversation, and give diligence, that, when the LORD shall call you home, ye may be found prepared to enter into eternal life, and so be permitted to join the song of the redeemed, unto the Lamb that was slain and hath redeemed us out of all nations and tribes of the earth. None of us knows how soon the hour appointed for his departure may arrive; let us, therefore, watch and pray, and above all, let us abide in JESUS, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Finally, we entreat you to receive in love what has been dictated by a feeling of genuine love toward you, and be assured of our faithful remembrance of you before the LORD. We remain, dear Brethren and Sisters, in the bonds of Christian affection, your faithful Brethren of the Elders' Conference of the Unity, and in their name, G. M. SCHNEIDER, Ep. Fr.

EXTRACT OF A LETTER FROM BROTHER JOHN KOEGEL.

"*Lichtenau*, 19*th June*, 1832.

"DEAREST BROTHER,—Your letter received this year gave us heartfelt pleasure. I am truly sorry, that increasing weakness in your hands makes writing more and more difficult to you; but thank both yourself and your son for the interesting intelligence you have communicated.

"The season before Christmas was a very unhealthy one in this neighborhood; many of our Greenlanders were afflicted with illness, but by GOD's mercy all recovered. Seven persons joined our congregation. Their outward circumstances have been sufficiently distressing. They obtained a very scanty supply of provisions in autumn, and scarcely any thing during the winter, insomuch, that, about the end of February, most of them had consumed their whole store, nor had they any oil for the lamps, by which their dwellings are usually warmed. During the months of February, March, and April, the cold was intense and continuous, and of course their privations increased. The men

went out every day in their kayaks, but, when they returned, they neither found a warm home, nor warm victuals, nor could they dry their boots and stockings, but were obliged to sleep in their wet clothes, and again to wear them soaking wet the next day, by which several got their feet and hands frozen. This state of privation lasted till the beginning of June, when they caught some of the seals called *Klapmuetzen*. The severest cold was on March 4th, when Fahrenheit's thermometer fell to ten degrees below zero, with a strong north-east wind. Snow fell in immense quantities, great part of which is still lying on the ground, and it appears as if the summer could not advance. Every thing looks like winter, and it freezes every night. We should have been very badly off, had not our dear friends in Great Britain sent us coals to warm our rooms. We thought of, and prayed for them, every day.

"You may readily conceive, how the dispersion of our Greenland congregation, of which I gave you notice last year, has distressed us. Nearly the half of our people live in the out-places, and are, to a great extent, deprived of spiritual advantages. Not even this seemed to satisfy the covetous speculations of certain traders, and plans were forming for a farther scattering of our flocks, which, however, will not succeed. We consider it as a providential interposition, that Captain Graah, who last year visited Fredericksthal on his voyage to the East coast, and became acquainted with all the circumstances of our mission, has been appointed by the King a Director of the Greenland Company. He has made a favorable report of the state and good effects of the Brethren's labors in this country. Though we look to the LORD for help, we are thankful, when he disposes the hearts of men to favor his cause committed to us.

"I make no doubt Brother Val. Müller has sent you an account of his long and perilous voyage to this country, during which they witnessed a scene of extreme misery, having in the 56th deg. of N. lat. met with the wreck of an English whaler, upon an iceberg. The survivers of this catastrophe informed them, that, on the first shock, by striking against the iceberg, twenty-two men were thrown into the sea and drowned. Six-and-twenty persons remained on the wreck, half dead with hunger and cold. Providentially, there were two Danish whalers in company, each of which took thirteen of the unfortunate men on board. Several of them were obliged to have their fingers and toes amputated, and five died on board the ship in which our Brother and Sister were. They discovered the wreck on May 2d, and did not reach this coast till the 29th. Their sufferings were extreme. What cause have we to thank the LORD, that for fifteen years no such misfortune has happened to any Danish whaler.

"As to our own Missionary family, we have, by GOD's mercy, been preserved in good health throughout the year. We enjoy peace and brotherly love, and the LORD owns our poor labors, and is present with us in our dwellings. "JOHN KOEGEL."

FROM BROTHER MICHAEL EBERLE.

"*Lichtenfels, 8th June*, 1832.

"DEAR BROTHER,—It would be a most lamentable case, if the enemy and his servants should succeed in destroying our congregations; but, He that is mightier than they, has not given them permission to proceed so far. Their darts, though sharpened with great skill, seem already to fall blunted to the ground: I believe this storm will soon pass over. If, on such occasions, we would only stand still and wait the LORD's pleasure, we should soon see his salvation; for how should he, to whom all power is given in heaven and in earth, suffer his poor, but dearly-bought congregation, to want defence and protection. The inspector, who insisted upon our dispersion, has been called to Copenhagen; where probably it will be discovered, that his speculations are not as productive of profit, as it was supposed they would be, but that the traffic is rather injured.

"For the kind presents of clothing sent for the use of our chapel-servants, to wear over their feather-cloaks, as announced by your letter, we return cordial thanks, though we have not as yet received them. Of the state of our Greenland congregation we have in general no reason to complain, for most of them endeavor to walk worthy of the Gospel. They find, that '*Godliness with contentment is great gain.*' The bad example set by the Europeans, is occasionally the means of entangling one or other of our young people in the service of sin, but many of the wanderers are brought to reflection, and to seek pardon and peace with GOD. Last Christmas we had our whole congregation with us for three weeks; all those that dwell in the out-places, (some of which are from thirty to forty English miles distant,) having come to adore with us, in spirit, their incarnate GOD and Saviour. When we spoke with them individually, many of their expressions were truly affecting; and the account they gave us of their perilous voyages, excited no small astonishment. Indeed, great resolution and exertion are required to undertake them; some had even young children in their boats, the care of whom added not a little to their anxiety. Many expressed their regret, that they had been prevailed upon to go to the out-places.

"I have never witnessed so severe a season as last winter. The thermometer was generally at 22 or 23 degrees of Reaumur, (18 degrees below Fahrenheit's zero,) with a strong north wind. Our rooms could hardly be kept warm, and every morning I was obliged to knock away the ice, and forcibly to open my doors. This uncommonly severe weather was of longer continuance than usual. The Greenlanders, however, suffered more from the cold than we did, especially the men, who were obliged to be out all day seeking to procure provisions. Many of them had their faces frozen, so as to render their features undistinguishable, and yet they were obliged to go out, having no store of seals or any other

provisions; however, they were thankful, that the LORD provided just enough for their subsistence from day to day. During the Passion-week the cold was severest; we were grateful to have received from our Brethren at Petersburg a ton of peas, which we distributed among the poor people. To these, their benefactors, they sent numberless *kujanarsoak*, (thanksgivings.)

"In the Danish missionary stations the people suffered still more; and in some places they were obliged to eat their old tent-skins.

"During the last summer and autumn a dangerous catarrh was prevalent, which carried off several of our people, among whom were young fathers of families. Even now the country looks like winter, and is covered with snow.

"We had this year an opportunity of showing kindness to some Englishmen, who were shipwrecked on an iceberg, and dying with cold and hunger, when discovered by a Danish whaler, with Brother and Sister Tietze on board. They cut up great part of their linen, to make bandages for the frozen limbs of these unfortunate people. Their captain, Mr. George Davies, appears to be a religious man, and paid us a visit. I remain your most affectionate Brother,

"MICHAEL EBERLE."

FROM BROTHER J. GEORGE GRILLICH.

"*New-Herrnhut, 3d June.*

"DEAR BROTHER,—I have been here since the year 1786, and the LORD has graciously preserved me in health, and enabled me to serve him with gladness. I rejoice at the prospect of the celebration of the centenary jubilee of the Greenland Mission, January 19th, 1833. The LORD will graciously hear your and our prayers and thanksgivings. Brother Lehman and his wife left us on the 31st of May, for Europe, his health requiring medical advice. A very severe winter set in, in October, which has lasted till now; our people suffered much, but were in part relieved by the colonists. On the 17th of March the wind rose to a perfect hurricane, blowing from all quarters. Three of our young Greenland brethren lost their lives at sea in their boats,—two of them leaving widows and families. Our congregation mourned over the loss. We were obliged to put off the Communion on that account. The course of our congregation is satisfactory, and notwithstanding all defects, we enjoy the patience, long-suffering, and blessing of our LORD and Saviour. With cordial salutations from us all, I remain your affectionate Brother,

"J. G. GRILLICH."

FROM BROTHER J. C. KLEINSCHMIDT TO THE LATE BROTHER C. F. RAMFTLER.

"*Fredericksthal, 22d June.*

"MY DEAR BROTHER,—Since I have heard of your indisposition, I have thought of you with much affection, and offered up

my fervent prayers for your recovery. I thank the LORD, that he preserves me in good health, which appears to me to be more established, the more work I have to do. I have now been forty years in Greenland, and you know me never to have been of a strong constitution. From the extract of our diary, which I am sending to England, you will see, that the LORD's blessing has been with us every way. Last summer eight boats full of Heathen arrived from a distance of above 500 English miles; of these visiters 22 persons stayed with us during the winter, and the rest sent word that they intend to follow. Of the kind presents sent us from England, we mean to make the best use. The girls' school, which is attended by above 80 children, was the most agreeable employment both to my wife and myself during the winter. Our conversations with the children were most interesting to us. Every day we give them a verse to get by heart, which they repeat the next day at school; and this affords an opportunity of speaking with them affectionately on different subjects, connected with our Saviour's life, sufferings, and death.

"Twenty-five Heathen have been baptized this year, and 18 persons have been made partakers of the Holy Communion; 419 Greenlanders resided here at the close of the last year, 25 more than at its commencement. I am, ever yours,

"J. C. KLEINSCHMIDT."

[From the "Periodical Accounts," &c.]

II. CIRCULAR LETTER

OF THE SYNODAL COMMITTEE FOR THE MANAGEMENT OF THE MISSIONS OF THE UNITED BRETHREN, ACCOMPANYING THE STATEMENT OF 1831.

"DEAR BRETHREN AND SISTERS,—We are happy to declare, with humble gratitude to our LORD and Saviour, that the past year has been marked by fresh proofs of His grace, mercy, and faithfulness. Our Missionary Brethren have been enabled to proceed in the discharge of their important duties, notwithstanding difficulties of various kinds, whether ordinary or unexpected, and to war a good warfare with the powers of darkness, in the name and strength of their great Master. Only two of their number have, during this period, been called to their heavenly rest; but several have experienced the divine protection in a remarkable manner in the course of dangerous voyages to Greenland and Labrador, and between some of the West-India Islands. Our attention has been especially directed to the British West Indies, during the year under review. In Antigua, the prospect of usefulness, which had been somewhat obscured, owing to various circumstances, became gradually brighter at all the five stations occupied by our Brethren. The preaching of the Gospel was not without encouraging results in the lately renewed Mission in Tobago. A third station, of which a commencement was made near the

western extremity of St. Kitts, promises, under the divine blessing, to be a gathering-place for many poor negroes in the surrounding district, who are hungering for the word of life. The dreadful hurricane, which, during the night of the 11th of August, desolated the fertile island of Barbadoes, was permitted to reduce, almost to a mass of ruins, our two settlements of Sharon and Mount Tabor. Yet, not only were our Missionaries and their families graciously preserved from bodily injury, but they were even enabled to afford shelter to a number of still more distressed fellow-sufferers, who fled to them for refuge. The cordial sympathy, and the benevolent zeal for the repair of these heavy losses, which were subsequently manifested both within the pale of our own Church, and among our generous friends of other denominations, demand a repetition of our grateful acknowledgments. Up to Christmas, 1831, our six stations in Jamaica continued to be the resort of several thousand negroes, seeking the salvation of their souls; but before the end of the year, the breaking out of a calamitous insurrection threatened the most painful consequences. Our Brethren and Sisters in the Danish Islands enjoyed on the whole a remarkably good state of health, and rejoiced to perceive many traces of a revived earnestness among the negroes committed to their charge, in pursuit of the one thing needful. The members of the seven congregations were looking forward with joyful anticipation to the approching centenary jubilee of the Mission. In Surinam, it was found necessary to discontinue the station at Voorzorg, but the negro congregation in the town of Paramaribo continued to increase both in number and in grace.

"The two Cherokee congregations in Georgia remained in the same critical state, in which they were during the year 1830. The Delaware converts at Fairfield, in Upper Canada, afforded encouragement to the Missionaries by a walk more worthy of the Gospel than in former years, and by increased diligence in their attendance on the schools, and on the means of grace.

"In Labrador, the formation of a fourth settlement at Hebron was at length carried into effect; and to forward this object, a further large supply of building materials was forwarded by the Society for the Furtherance of the Gospel in London. Four new assistants engaged with cheerful activity in the service of the Mission. The three older congregations continued, upon the whole, in a satisfactory state.

"The same may be observed concerning the four congregations of believing Greenlanders, the work of the Holy Spirit being evident in the hearts of both old and young. Nevertheless, our Brethren had still to deplore the continued attempts for the dispersion of their converts, and the disadvantages under which the youth of both sexes particularly labored, during their abode at the out-places, by their being deprived of the needful religious instruction.

"The Mission in South Africa was blessed with much success throughout the whole of its extensive sphere of operation. At

Shiloh, the number of Tambookies residing increased to 300, of whom a small number gave heed to the words of truth, and learned to know and love their Redeemer. The danger with which they were threatened, owing to the murder of the Tambookie chief, Bowana, was providentially averted; new Missionary premises were built on a site more secure from inundation, and the cultivation of the surrounding soil proceeded rapidly. The Hottentot population of Enon had to suffer much from the long continuance of drought. The settlement of Elim was improved by the purchase of a neighboring farm. At Gnadenthal, a fire which broke out in the night, was by GOD's mercy, extinguished before it had effected serious injury, but it pleased the LORD to make it the means of the sudden departure of Brother Schultz.

"Our Missionary Brethren and Sisters, who, to the number of 209, prosecuted their labors at 41 Missionary Stations, derived much encouragement from the conviction, that they were faithfully remembered in the intercessions of the members of our Church, and of our Christian friends in every part of the world.

"We have again to acknowledge, with the utmost gratitude, the liberal support afforded to our Missionary work during the past year, by our Brethren and Sisters, and by our fellow-Christians in other churches, especially by the Societies formed for this purpose in England and Scotland, and at Bethlehem in North America. We are however under the necessity of stating, that our income has been exceeded by our continually increasing expenditure; the former having amounted to 10,251*l.* 6*s.* 11½*d.*, the latter to 11,378*l.* 3*s.* 5*d.* The excess of expenditure during the current year was, therefore, 1126*l*, 16*s.* 5½*d.*, and the debt which remained upon our Mission-Fund, after the deduction of 26*l.* 19*s.* 9*d.*, the surplus at the close of the year 1830, consequently amounts to 1099*l.* 16*s.* 8½*d.* To this deficiency must still be added those, which appear in the accounts for 1831 of the separate funds for West Indian objects, and which have arisen from the erection of various premises for Missionary and school purposes. Notwithstanding the difficulties in which we are thus involved, we will encourage each other, dear Brethren and Sisters, still to place our trust in the LORD, and earnestly to beseech Him, that He would graciously provide us with the means, not only of defraying the current expense of this extensive work, which includes the education of about 100 children of Missionaries, but also of liquidating the considerable arrears which have already accumulated.

"In conclusion, we commend ourselves and the important work, which the LORD has been pleased to commit to our stewardship and superintendence, to your active participation and fervent prayers at the throne of grace; and remain, in the fellowship of our Saviour JESUS CHRIST, your affectionate Brethren constituting the Mission-Department of the Elders' Conference of the Unity,

"G. M. SCHNEIDER. HANS WIED. C. G. HÜFFEL."

"*Berthelsdorf, Oct.* 1832."

GENERAL STATEMENT, 1831.

Deficiency of 1831, as per account annexed	*l.*	1,126	16	5¾	$5,008	10
Deduct surplus of 1830, ...		26	19	9	119	94
Deficiency at the close of 1831, ...	*l.*	1,099	16	8¾	$4,888	16

INCOME AND EXPENDITURE OF THE MISSIONS OF THE UNITED BRETHREN, IN 1831.

Receipts.

Collections in the Settlements of the Brethren, ...	*l.*	1,408	2	10	$6,258	41
Benefactions from members of the Brethren's Societies on the Continent, ...		512	19	8	2,279	93
Contributions from Friends on the Continent, ...		968	17	2½	4,306	05
Do. " " in the British Islands, ...		4,410	0	3½	19,600	06
Do. " " in North America, ...		2,113	0	6½	9,391	23
Legacies, ...		835	15	1	3,714	46
Casual receipts, ...		2	11	4	11	41
		10,251	6	11¼	45,561	55
Balance deficient, ...		1,126	16	5¾	5,008	10
	l.	11,378	3	5	$50,569	65

Disbursements.

For Greenland, ...	*l.*	789	15	7½	$3,510	14
Surinam, ...		108	3	9	480	83
Barbadoes, ...		724	13	3½	3,220	73
St. Kitts, ...		536	19	7½	2,386	58
Antigua, ...		2,426	17	11¾	10,786	22
Jamaica, ...		921	12	1¼	4,096	02
Tobago,*						
Labrador,†		238	9	11¼	1,059	98
Danish Islands, ...						
Among the North American Indians, ...		455	3	9¾	2,023	07
For South Africa, ...		1,247	16	5¼	5,545	87
By Agent's and Book-keeper's salaries, stationery, and sundry expenses, ...		304	5	5¼	1,352	32
By postage and carriage of accounts, &c., ...		142	19	5¾	635	44
By pensions to 22 married and six unmarried Brethren,		1,010	12	10½	4,491	76
to 38 widows, ...		433	4	11	1,925	54
to 91 children at schools or trades, ...		1,657	10	7	7,366	79
By contributions to the support of Missionaries still engaged in service in Europe, ...		200	0	0	888	89
By travelling expenses, ...		92	5	5¾	410	12
By interest, more paid than received, ...		87	12	1	389	35
	l.	11,378	3	5	$50,569	65

* The reason of the account for Tobago appearing this year with a blank, is the transfer to the account of the West India Fund of a heavy expense for additional Mission premises, charged in 1830 to the General Fund.

† The Mission in Labrador is supported by the Brethren's Society for the Furtherance of the Gospel in London; the Synodal Committee pay the charges of the Missionaries till they arrive in England.

[From the "Periodical Accounts," &c.]

III. LABRADOR.

EXTRACTS OF PRIVATE CORRESPONDENCE.

FROM HEBRON.

"Our Esquimaux were very short of provisions last winter; few seals having been taken during the preceding autumn, and the generality being still too careless to avail themselves of the opportunities afforded them for fishing. We have made one attempt to catch seals in nets, but it failed, owing to want of sufficient hands, and the great scarcity of the animals themselves. We trust our next experiment will be more successful. The Heathen have visited us frequently, but hitherto, I am sorry to say, chiefly to obtain tobacco, powder, and shot; some, however, promise to come again and remain with us. May the Lord grant them open ears and hearts, for the reception for his Gospel.

"Jonathan Mentzel."

"The year past, the first which I have been permitted to spend in this country, has been one of scarcity to our poor Esquimaux. Trying as such seasons undoubtedly are, they are evidently not a little salutary to these simple-hearted, but thoughtless people, by constraining them to take their refuge to the Saviour, as the only Helper in all distress. The children of men are, to all appearance, so seldom drawn to their heavenly Father by the enjoyment of his unnumbered benefits, that we can scarcely doubt of its being his good will and pleasure, to promote the salvation of their souls by trials of this description.

"We have every reason to hope that the situation of Hebron will prove eventually to be an advantageous one, both for the collection of a flock of Esquimaux converts, and also for the procuring of means for the outward support of the Mission, of which we stand greatly in need. Hitherto, however, the principal effect which has resulted from our open position, has been the almost entire destruction of our garden produce, by the strong winds blowing from the sea.

"During the foregoing winter, I have made some little progress in the acquisition of the difficult Esquimaux language. I can already understand part of what the natives say, and now and then I put in a word in reply. But, as our people are chiefly employed out of doors, and I am almost continually occupied in my workshop during the day, I lose many opportunities of conversing with them, and thus improving myself in the use of the language.

"In the month of February, I spent some weeks very agreeably at Okkak, where I was requested to prepare a quantity of laths for the construction of a paling around our premises. Having accomplished this task by the Divine blessing, to the

satisfaction of my Brethren, I set out on my return to Hebron, on the 24th, in company of Brother Lundberg. The weather favored us, though the track was but indifferent, so that we performed our journey of eighty or ninety miles in about thirteen hours. On this occasion, I could not but admire the strength and perseverance of the Esquimaux dogs; whatever may be their faults and their misdemeanors in other respects, they are excellent animals for the purposes of conveyance.

"Much as we all regret the loss of Brother Kruth's services, I am convinced that the LORD will not permit his work at this interesting place to suffer for want of the needful human help. I believe that, in His own time, He will cause His Gospel to have free course, and be glorified also among the poor benighted Esquimaux, for whose sake we have come hither, and that He will lead many of them, through the operation of his HOLY SPIRIT, to come and to inquire 'what they must do to be saved.'

"AUG. FREYTAG."

FROM OKKAK.

"Our Esquimaux were not very successful in catching seals; and, on this account, they were more disposed, than usually is the case, to go to the Lake Umiakovik in quest of fish. Some families remained there till after Easter. Not all Esquimaux, as you may imagine, are dexterous seal-catchers; but the simplest among them is clever enough to be a fisherman. At the present season, cod-fish abound; and some of our people have diligently availed themselves of this providential supply of food. Others prefer to run after the rein-deer, which sometimes lead them a long and dangerous chase. The summer is cold; only once has the thermometer reached 83 of Fahrenheit. Our garden productions are, in consequence, very indifferent. On the 30th of July, our potatoes were completely frozen; and a very fine flower-bed was soon after destroyed by the mice. "Z. GLITSCH."

"After bidding an affectionate farewell to my brethren and sisters at Hebron, I set out for this place about half-past 10 A. M., in our little sloop, the Union. Our passage across the bay was somewhat uneasy, owing to a strong swell; and when we had passed the islands Kingmiktok and Tupertalik, and reached the open sea, the wind increased in violence. When we arrived off the promontory of Kaumayok, it blew a complete storm. Furious squalls, resembling whirlwinds, which carried the water aloft into the air, met us from almost every direction; and as there is no safe anchorage along this part of the coast, we found ourselves in no little danger. Our Esquimaux captain, Paul, now gave directions to furl all the sails except the jib; but, in the act of hoisting the latter, a furious gust of wind snapped the boom, and carried the sail aloft, by which our vessel was thrown on one side. The peril to which we were now exposed became imminent, and we could not help shuddering at the prospect of what might

ensue; but the LORD, to whom I turned in this hour of extremity, did not permit my faith to fail, but gave me confidence and resignation to his will. In a few moments the sail fell, and was immediately secured by our people. We now drove at the mercy of the winds and waves, the latter beating continually over our forecastle. The aspect of the gloomy precipices and other savage features of this iron-bound coast, under circumstances like those in which we were placed, you may easily conceive to have been not a little appalling. Even from the land and in fine weather, it is of a nature to inspire feelings of awe. During this scene of horror, our excellent captain stood at the helm, his bright eyes glancing by turns toward every quarter, giving the needful orders to his three countrymen, who obeyed them with great promptitude and skill. Never for a moment did he appear to lose his courage and presence of mind. After some time, an attempt was again made to hoist a sail, which providentially succeeded, and after driving about for several hours, we were at length enabled to double the extreme point of the Kaumayok mountains, (Cape Mugford,) and to run into a little creek. Here, about half-past 8 P. M., we came to an anchor, and raised a thankful Ebenezer to the LORD, for the mercy we had experienced. The storm, however, continued to rage the whole night, and prevented us from sleeping much. Having had no refreshments since the preceding morning, a cup of warm coffee proved, as you may suppose, very grateful on the morning of the 12th. Meanwhile, Paul set to work to mend the sails, an occupation which reminded me very agreeably of my youthful years, and the business of my father. Another Esquimaux went with his kayak in search of a piece of drift-wood, to replace our broken jib-boom. Having finished our repairs about 2 o'clock, we heaved the anchor, and proceeded on our voyage with a light wind, which brought us into Okkak Bay at 1 o'clock in the morning. About 5, Brother Knaus perceived us, and fetched me in a boat to the settlement, where I received a hearty welcome from the Brethren and Sisters.

"FERDINAND KRUTH."

LETTER FROM THE ESQUIMAUX BROTHER, SIMEON, OF NAIN, ADDRESSED TO THE BRETHREN IN EUROPE, AND TO THOSE KIND FRIENDS, WHO HAVE SENT OCCASIONAL PRESENTS TO LABRADOR, FOR DISTRIBUTION.

[Translated from the Esquimaux.]

"DEAR BRETHREN AND SISTERS,—I know that you do not understand our language; but I have a great desire to send you a few words in my own hand-writing, to thank you for your present to us of dried *peas*, and various articles of clothing. I am quite astonished at your love for us, and distressed that I am not able to make you any return: but I think thus,—if JESUS did not love us we should not be remembered by you; yet, as His mercy

is so great toward us, you keep us in remembrance. I often think of you, especially on festival-days.

"I have not been brought up in a congregation of believers, but among the Heathen; and my father instructed me in nothing but evil and works of darkness. Then, I had no hope to be remembered by you; and that I now am thought of, fills my heart with thankfulness.

"On Epiphany, I experienced a blessing which I cannot describe. Our teachers spoke the truth. We heard them, and our hearts were melted. I also felt gratitude to you, and all who take share in our well-being; and tears flowed down my cheeks, because I felt that we are not worthy of your love.

"My dear Brethren and Sisters, who live on the other side of the great water, it is not possible for me to see you in this life, therefore I desire to meet you hereafter at the feet of JESUS; for I hope that I and all my children will one day be happy in His presence. I will, therefore, follow the instructions given me by my teachers, and attend to their words, for those which they speak are good, and full of divine wisdom.

"My dear Brethren, though I could never have expected and hoped for it, my teachers have appointed me to serve in the house GOD.* This is an important charge, and leads me to consider all my ways and works.

"I have requested my teachers to translate my words into your words, that you may understand that I feel great gratitude toward you. I am, "SIMEON."

[From the "Periodical Accounts," &c.]

IV. BRITISH WEST INDIES.

1. JAMAICA.

EXTRACT OF THE DIARY OF MESOPOTAMIA, WESTMORELAND, FOR THE YEAR 1831.

January. HAVING been invited, in consequence of repeated and severe attacks of indisposition, to spend some time at Hopeton, we could not attend the usual solemnities at the commencement of the new year. It was very painful to us both, to be absent from the sphere of our appointed labors; but we were thankful that our visit at the house of our hospitable friends was blessed to the restoration of our health.

February 22d. We returned to Mesopotamia, and, in company of Brother Scholefield, visited the school at Woodlands, with which we were very much pleased.

27th. We met our congregation assembled for the usual services. The school is held from 9 to 11 A. M., when the usual

* He is a regular chapel-servant, and one of the most faithful members of the congregation at Nain.

Sunday services commence; and, in the evening, there is public preaching.

March 20*th*. The school and preaching were well attended, and we partook to-day of the Holy Communion with our two communicants: nine persons were admitted as candidates, and will have a meeting for instruction every Friday.

27*th*. Being Palm-Sunday, we began to read the history of the Passion Season, which we continued every evening during the week, most of the negroes attending. On Good Friday, a number of free brown people came early to us; to whom we repeated the reading of our Saviour's sufferings in Gethsemane. At the public worship, our Church was filled with attentive hearers, some hours having been allowed to the negroes for attendance at the house of GOD.

April 3*d*. Being Easter Sunday, we prayed the Easter Litany, with a goodly company, in our burial-ground, where the remains of many of the LORD'S servants and handmaids, who departed in earlier periods of this mission, rest in peace. In our usual service the history of our LORD'S resurrection was read; three negroes were baptized; and this fetival-day was concluded with prayer and thanksgiving.

Our visits to the sick and infirm are regularly continued. There are many who can seldom come to church; but they are faithfully instructed in the means of salvation. It is generally a long time before a negro will admit himself to be a sinful creature. They commonly say, "My heart is good; I do my duty, and devote myself every day to GOD."

May 8*th*. We had thirty children at the school. I preached from Psalm xc. 12,—"*So teach us to number our days*," &c., and took occasion to speak against worldly amusements. After the discourse, a woman publicly confessed having been engaged in a quarrel, and begged to be pardoned. After assuring her of our forgiveness, I spoke of the necessity of walking conformably to the Gospel, which is a Gospel of peace.

July 4*th*. A woman, under deep conviction, and longing to find mercy, was baptized, and called Matilda. She could not find words sufficient to express her thankfulness, and declared that her only hope was in the merits and blood-bought righteousness of CHRIST.

Both on the 17*th* and 24*th*, the church could hardly contain the number of persons who attended. It happened again, that two of our people begged pardon of their Brethren and Sisters on account of previous quarrels.

Sept. 14. Brother Light, from Irwin-Hill, unexpectedly arrived, to our great joy. He addressed our people very affectionately in the evening meeting; and it was pleasing to see how many of the negroes, who had known him formerly, showed their love toward him, and rejoiced to hear him again. Sister Ricksecker accompanied him, on the 16th, to Irwin-Hill, for her health.

Oct. 23*d*. Went to Beaufort School, about twelve miles distant,

to preach; and found the house crowded with attentive hearers. Fifty children present were catechized. This is a very promising station. Many of the people belong to New-Carmel, but, on account of the distance, are visited every fortnight by one of our Brethren. There is a faithful assistant residing here. We feel the want of such an assistant at Mesopotamia.

In the following days, we conversed with the candidates and new people; and, to our encouragement, found many of them who spoke with feeling of what our Saviour had done to redeem us.

Nov. 30*th.* Above thirty scholars attended. I found occasion very serisouly to admonish the congregation, entirely to quit the sinful practices in which they had lived as Heathen. It is astonishing and distressing, to see how very little is thought of some of the most heinous transgressions against the law of GOD.

Dec. 26*th.* Thirty-two children were present at their special meeting. They recited their verses, and answered the questions put to them concerning the birth of our Saviour, much to our satisfaction. They also sung the hymns they had learned pretty correctly. We were sorry that few members of our congregation were present, and therefore could not see how happy these children were in the house of GOD, praising their incarnate LORD and Saviour. Some little books were distributed to them as rewards.

27*th.* I went to Beaufort School; the house was crowded, and many found no room. It was, however, gratifying to observe the quietness that prevailed among those who stood without in the heat of the sun.

31*st.* In the evening we met to conclude the year with prayer and thanksgiving, and commended ourselves and our little flock to the mercy and protection of GOD our heavenly Father. The congregation at Mesopotamia, at the close of 1831, consists of 41 baptized adults, of whom 9 are communicants and 17 candidates for the Holy Communion; candidates for baptism, 35; new people, 56; excluded, 12. The whole number under our care is 175.

P. RICKSECKER.

EXTRACT OF LETTERS FROM BROTHER JOHN ELLIS.

"*Fairfield, Nov. 7th,* 1832.

"DEAR BROTHER,—At the request of the Ladies' Society in this island, our Mission Conference has given leave that a school, or, as it is called, a Female Refuge for Free Brown Females, should be commenced in Fairfield; in consequence of which a beginning has been made with two white and two brown girls. A widow lady, a Mrs. Forbes, has been appointed by the ladies' committee, and approved of by us, to superintend and teach the pupils in this institution. The place fitted up some time ago as a Sunday School room, has been appropriated for their accommodation, which will not interfere with the Sunday School, but

rather facilitate its operations, as a better supply of teachers will thereby be obtained. The ladies will pay for the necessary repairs and alteration of the building. Our school at Somerset, in the Savannah, prospers greatly. We have now above fifty scholars."

"*December* 14*th*.

"On the 24th November, the Brethren Sholefield, Pfeiffer, Ricksecker, Renkewitz, and myself, received directions to attend and be examined by a committee of the Honorable House of Assembly. It was a great disappointment to me, that I was prevented by sickness from accompanying my Brethren. I sent a doctor's certificate, but still I received a set of questions to answer at home. The Brethren Scholefield and Ricksecker were examined by the committee, but the evidence of the other two was dispensed with. Mr. Scott and Mr. Miller were examined at the same time, and deposed many things in our favor. The illness to which I have already alluded, was a severe bilious attack, which, with its consequences, has now lasted nearly four weeks, and is the most alarming fit of indisposition I have experienced in the West Indies. Though convalescent, I am still very weak."

"*January* 5*th*, 1833.

"All our fellow-laborers, together with their congregations, have, I believe, celebrated a happy and peaceful Christmas, and entrance into the new year. Our congregations were not quite so large on the Christmas festival days, as in some former years, owing, it appears, partly to needless apprehensions in the minds of many negroes who live at a distance, that the militia on guard would molest them in passing to and fro. The negroes on some properties are, by their owners, forbidden to attend. This is more especially the case in the neighborhood of Fairfield, and the remote parts of New-Eden congregation. At New-Carmel and New-Fulnec, the congregations were numerous. From Irwin-Hill, I have not heard since the holydays. At Mesopotamia, the auditories were very small, and a worldly spirit prevails among the negroes, on the property and in the vicinity. We feel, however, very thankful that the spirit of insubordination has not manifested itself this year, as was the case twelve months ago. In the course of the year, there have been baptized or received, 55; admitted to the Holy Communion, 24; children baptized, 34; couples married, 18; departed, 25; excluded, 97. At the close of the year, the numbers were as follow:—communicants, 647; candidates, 97; baptized, 145; children, 466. Total, 1355; or, with the addition of candidates and excluded, 2029."

FROM BROTHER J. T. LIGHT.

"*Irwin-Hill, Jan.* 4*th*, 1833.

"Dear Brother,—From the proprietor of Irwin estate I have received a letter, in which he has given permission for the younger

children on that property to be taught to read; for this, they are allowed three hours every other day. They have been in attendance on these alternate days since the 28th November last, calling forth all the patience and exertion, of which my dear wife and myself are capable, to carry on this labor of love; so that with our other day scholars, about thirty-six are now taught to read, and receive a scriptural education. The year past has been a year of trial and trouble; the spirit that works in the children of disobedience, is spreading but too rapidly in this quarter, if not throughout the whole island. The fearful delusion that seized so many hundreds of people in the beginning of last year, has had a most awful effect; in general, religion is laid aside till a more convenient season. All kind of folly is practised by hundreds who formerly professed themselves to be religious, and their disregard of the heavenly precepts has an unfavorable influence on others, who would fain be consistent. Our hope is, that the LORD will bring good out of evil. Truly, it may be said,

'GOD moves in a mysterious way,
His wonders to perform.'

When the time comes, *He will work, and who shall let?* In the meantime may we watch and pray, lest we enter into temptation. Praised be His name, encouragement is not altogether wanting; some are found consistent Christians, and a few are added to the Church. In His house we find refreshment, and in those who attend, a good relish for the word, and great seriousness is visible.

"As the Christmas season approached, I did my best to encourage our people not to be afraid, but to ask their overseers permission to attend the house of GOD, as usual in the holydays, and if necessary to request a ticket or paper, to produce wherever the militia might be stationed in this neighborhood. Some availed themselves of this suggestion, and others passed the guards, unexamined. Though the meetings were, on the whole, not so numerously attended as formerly, we had the pleasure of seeing most of our people, (excepting those on Tryall estate,) during the holydays, and also a number of children. In these days 6 adults were baptized, and 4 children; and 2 persons received into the congregation. During the past year, 9 adults and 19 children have been baptized; 2 women have been received here. In all, 30. Departed this life, 9, and 1 child; 3 publicly excluded; 3 have been suspended from the communion, and 14 from the congregation, without being openly disowned; chiefly for neglecting to show themselves since the insurrection. During the same period, 7 persons have been admitted to the Lord's Supper, and 4 have become candidates for that ordinance. Six couples have been married. The congregation consists of 111 communicants, 66 baptized adults, 14 suspended from fellowship; 196 baptized children; in all, 387; about 30 are candidates for baptism. Some have fallen off during the past twelvemonth, but we hope will find their way back, and that others may be added, through the mercy of GOD."

FROM BROTHER P. RICKSECKER.

"*Mesopotamia, Sept. 28th*, 1832.

"DEAR BROTHER,—During our abode of two months at New-Carmel, Hopeton, and the Cruze, for the benefit of our health, I visited this place every fortnight, and had, every time, thrice as many hearers as was usual when residing here. Since we returned, and have meetings every Sunday, we have not had so great a number. It remains for us to wish and pray, that our people may be more grounded upon CHRIST, and may have a clearer conviction of their sinful state, and of a Saviour's love. Since the date of my last, 8 adults have received Holy Baptism, and 3 couples have been married. During our absence, a brown woman departed this life, who regularly attended our public preaching. We were much pleased to learn, that she prayed earnestly in her latter days, that our Saviour might forgive her all her sins. These her sincere prayers, and the happy state of her soul toward the end, astonished all that were present with her, and, we hope, left a salutary impression on their hearts.

"Our health was much improved by the mountain air, and I have for once escaped the fit of sickness, which I have had every year in the months of July and August, during my residence in the West Indies. The month of September has been exceedingly moist and sultry, and we are again troubled with obstinate boils. On the 25th we felt the shock of an earthquake—asking a negro what it was? he said, 'O the shaking, a very good sign.'"

FROM BROTHER H. G. PFEIFFER.

"*New-Carmel, Sept. 21st*, 1832.

"DEAR BROTHER,—Since our removal to this place, we have, by the LORD's mercy, partially recovered from the severe fits of illness, from which we suffered, more or less, in the early part of the present year; yet I cannot by any means say, that our health is completely re-established. I continue to be frequently afflicted with a disorder, which first attacked me during my confinement at Mandeville; and my dear wife and child are far from well at the present moment. We feel that we have much need to pray for patience and resignation, under the trials of various kinds, with which we have been visited.

"Though I am no longer immediately connected with the Mission at New-Eden, I cannot help relating to you a circumstance which occurred on one of the neighboring estates, at the very time of the breaking out of the late calamitous insurrection, since it shows the blessed effects which sometimes attend a word spoken in season.

"On the 27th December, 1831, I visited the old and sick of Elim estate, belonging to our congregation. Returning homeward, I passed by a house, in front of which was displayed a Johncanoe, (a kind of miniature pagoda, in the construction and

decoration of which the Heathenish negroes exhibit considerable skill,) the interior of the house being occupied by a number of negroes in their fancy dresses, who were engaged in dancing. On perceiving me, they ceased to dance, took their Johncanoe, and wished to hide themselves; but being already close to them, I addressed them in a friendly manner, and said, that they had no occasion to be afraid of me, I did not wish to upbraid or disturb them. That if they were willing to hear a kind word, I would speak to them, and if they then wished to go on with their play, they might do so. They replied that they would listen to me. I then dismounted, looked at their Johncanoe, and smiling, said to the principal man—"Well, this is indeed a pretty thing; I suppose it has cost you a good deal of money." They replied, "Yes, Massa." Having just come from the sick and the dying, my heart was enlarged, and I sighed to the LORD to give me words to convince my fellow-sinners of their folly. A long conversation ensued, of which I will endeavor to give the substance. I asked them, whether they had been to church during the Christmas-holydays, to which they replied in the negative. In fact, I learned, that they did not go to church at all. "How then did you spend your time?" "We took our allowance, and then danced." "Do you know what Christmas means?" Some answered, "We have heard something about it; but we do not know rightly what it means." One or two said, "Yes, we know this is the day when massa gives us beef, sugar, &c., and then to be merry." I then proceeded to give them an account of the birth of our Saviour, accompanied with some explanatory remarks, and asked them in what way they had shown their gratitude to Him, for His great love in coming down to save them from their wo and misery? All true Christians had assembled in the church, to praise the LORD for His infinite love and mercy—*they* had danced, and some of them had been drunk all the time: did they call this thanking the LORD? They seemed quite confounded, and told me, that they felt they had done wrong. I now invited them to come to JESUS, in whom alone they could find peace and rest, and continued to speak on the necessity of repentance and faith in the Lord JESUS. There was quite a heavenly feeling—their hearts seemed touched—and I could believe, that the LORD had heard my prayer, and caused His blessing to attend the word spoken. On leaving them, I begged them to consider what I had said, and to ask their own hearts, whether they could still pursue their sinful ways? Upon which, William Coley (the first Johncanoe-man at Elim) stepped forward, and said, "Sir, I hope you will never see or hear of me again, that I have to do with these things. I thank you, that you have spoken to us, for we did not know better; it is my wish to do what you told us—to turn to the LORD, and go to church." The following Sunday he came for the first time, and through the grace of the LORD he has become quite an altered man. He has often said to me since, "O, Sir, how happy do I feel now, that I have left off dancing and other worldly follies."

Several of the others have also attended church since that occasion. I will mention another striking instance of the same kind. The head driver, at Elim, was formerly in the habit of having dances, almost every Saturday night, at his own house: these were numerously attended by the negroes, over whom his influence was great; and the consequence was, that a great many were prevented from seeking the one thing needful; for you seldom find, that people who act thus, attend any place of worship. As this driver never came to church, I had no opportunity to see or to warn him; but as I felt deeply for the injury he was doing, both to his own soul and the souls of others, I sent him repeated invitations, through his father, to call upon me. I first got the answer back, "What does the parson want from me?" However, after some time, he came to church, one Sunday; and his father introduced him to me. I had a long and very serious conversation with him, about his sinful life; and the LORD, by the quickening and enlightening power of His HOLY SPIRIT, made the word to pierce his heart, and from that Sunday he never missed a meeting, except his master's duty or any other pressing business prevented him. On Easter-Sunday, last year, he was baptized. His sister, whom he had brought to church with two of his brothers, was also baptized the same day. He is a very striking instance of what the grace of the LORD can effect in the heart of a poor sinner; and being a very intelligent negro, he has, since his conversion, been a most useful member of the congregation at New-Eden. As he was diligent in his ignorant days in influencing people to persevere in their vices, he is now anxious that his countrymen might be convinced of their sins and follies, and turn to the LORD. During the late unhappy rebellion, he and his fellow-drivers, all members of our congregations, exerted themselves, in a very praiseworthy manner, to induce the negroes to continue at work, and to preserve order among them: nor were these efforts unattended with success. As I may not have mentioned the circumstance before, I will here add, that when I went round the estates adjoining New-Eden, on the breaking out of the insurrection, to see if the negroes were faithful to their duty, I found all our baptized members (with one single exception) busily at work, and for the most part extremely anxious that their fellow-servants should follow their example. On this occasion, I was very insolently treated by many of the Heathenish negroes, who never attended any place of worship: but even *they* were afterward most thankful, that they had been induced to refrain from taking any share in the acts of violence, of which so many others were guilty. I am persuaded, that the more the subject is investigated, the more it will become evident, that, but for the influence of religion on the minds of the negroes, the consequences would in every respect have been far more melancholy.

2. ANTIGUA.

EXTRACTS FROM THE JOURNALS OF THE MISSIONARIES AT ST. JOHN'S.

OLD MATTHEW, bowed down by age and infirmity, said, "When I arose this morning I prayed to my heavenly Massa, up there ♄, to strengthen me, and now you see He has fetched me poor old man here: O!" he called out, pointing to his heart, "JESUS is good to me in here—I can't tell you—" and tears rolled down his venerable face, while he continued, "Massa up there is too good to me. He strengthens my poor spirit, and that strengthens my body too; and so I see one day after another till I come to Him."

Louisa, said, "I have neither father nor mother; my husband has forsaken me, and left me with an infant child; but my Saviour is more than father and mother to me, or else what would become of me, poor woman."

Lucy Murray:—"Massa, I'm quite worn out, quite weary; and body says stay at home; but my soul tell me, go to church, go to communion; and now me come creep, creep, so, to come: now me feel so well, me thank the LORD: He keep me in good spirits."

An old sister, above 100 years of age, said, "When I pray I can't kneel down upon my knees, but I bow down in my heart; for I know that is what He wants, the heart."

Aug. 19*th*, was adult prayer-day, 10 persons were baptized; 28 added to the class of candidates; 22 received into the baptized class, having been baptized in infancy, in other churches, and 16 returning prodigals re-admitted.

In our conversations with our people, it frequently happens that persons of moral character, who cannot be charged with sinful actions, are dissatisfied with themselves, and express much sorrow on account of their sinful state before GOD. Surely we may consider this as an evidence of a work of grace within, and that such persons are not content with the form of godliness, but long to know its power, and to experience that it is indeed *righteousness, peace, and joy in the* HOLY GHOST. And we are not without proofs, that to such persons our labors in the Gospel are blessed, to the fulfilment of our Saviour's promise, *Blessed are they that do hunger and thirst after righteousness, for they shall be filled.*

22*d.* Visited an old assistant in town. On asking how she did, she answered—"Ah, Massa, the LORD really good to me sinner. I no been able to go to Spring Garden upon Tuesday, (the centenary jubilee of our Missions among the Heathen,) but I consider, the LORD must know best what is good for me. When I consider how you been left country, family, and all, come over dat great water to teach we poor ignorant blind creatures to know the LORD, and how little satisfaction you have had wid a we, O massa, we negro too bad, but, massa, what we would be, if you no come? How de people in dis island would stan (live)." "I sup-

pose you knew Massa Brown?"* "O yes, me been know Massa Brown, he baptized me, he bring me to the communion, me well remember what a massa he be; me remember how he walk from one place to another, to bring people to the LORD, me remember how the little picney (children) make fun after him, but he never mind dat, he one blessed massa."

Sept. 6th. Attended the funeral of an old man, belonging to a neighboring estate, who had been a member of the Church 42 years, and of whom the manager testified, that he was the best man on the property, and had never been guilty of any fault. The numerous and respectable attendance at his funeral, was a striking mark of the esteem in which he was held by all who knew him. With the manager himself, a very interesting conversation took place, in which he declared, that he had formerly lived without GOD in the world; but the LORD had brought him to reflection, and made him see his follies and sinful state. Since that time he had felt so happy, so weaned from the world, and so drawn to the Lord his GOD, that he could scarcely describe it. He seems indeed to have attained to the experience of Asaph, *Ps.* lxxiii. 25, 26.

Visited the sick and infirm at High-Point, and particularly addressed five poor old creatures who are unable to come to church, from *Amos* iv. 12—*Prepare to meet thy* GOD! After having prayed and sang with them, they expressed their gratitude in a most affecting and delightful manner, and then running out of the house, they lifted up their eyes and hands toward heaven, exclaiming, "Thanks and praise to Thee our GOD and Saviour, for the blessing we have enjoyed just now, and for hearing Thy sweet Gospel once more!"

Seeing two negro women, breaking stones by the road-side, I accosted them, and found them to be two of our communicants. One, with hoary hairs, is quite infirm and blind, and was much rejoiced at hearing herself addressed by one of her teachers. She thus expressed herself: "I must work so hard in my great age, but I don't mind it; my Saviour sweetens every thing to me. When any thing distress me, I tell Him directly. When I go along the road, I have my conversation with Him, and then He give me good comfort, and tell me—'Go on, work on, there is a rest for thee; I will soon come, take thee to Me'—and so I do; and my Saviour help me every day."

24th. On hearing that an old communicant was ill, I went to visit her at the house of her mistress, who informed me, that, in the opinion of the doctor, her illness was occasioned by depression of mind, brought on by grief at the death of her mistress' sister. The circumstance of a negro slave displaying such great attachment to her owner, puts to shame many an educated servant at home. Her mistress is much attached to her, and as far as we

* A missionary who labored with peculiar zeal and success, between the years 1769 and 1790.

know her, the state of her heart is that of a true Christian. Her language is—"I love my dear Saviour, because He is so good and kind to me; I pray to Him often, and beg Him to give me more grace to enable me to please Him with my life, and to thank and praise Him..'

25*th.* An old communicant sister having departed this life in peace, I went to her funeral, and found about 200 persons assembled to convey her remains to the grave. Most of them had come from distant estates and from town, and had known and respected her for many years; they were loud in praise of her excellent character, especially since she attended church and became a Christian. At the grave, I addressed the assembled company in obedience to the wish of our late departed sister; nearly the whole crowd wept and sobbed aloud. We do not doubt that she died the death of the righteous, and has received a crown which fadeth not away.

Oct. 1*st.* Visited a sick assistant, found him very ill, suffering much from debility of body; he could with difficulty say, "Dear Massa, I am very happy to see you, I have nothing to say or to ask of you, but that you will be so good as to pray once more with me; I wish to pray, but am scarcely able, I am so weak and faint; but I still pray as well as I can." He was admonished to look up to the Saviour, and told, that if he could not pray aloud, sighs would find their way to the mercy-seat, to which he replied—"I believe in my blessed Saviour, who can and will save me; I love Him because He loves me, and gave Himself for me unto death; I trust He will in mercy receive me after this life? O yes, He will not cast me away:" these words he expressed, notwithstanding his great weakness of body, with such firmness and energy, that one could not but believe it was the language of his heart. I sang and prayed with him, after which he was only able to shake hands with me; there were a number of people assembled round his couch, who manifested that what had just passed, had made a deep impression on their minds.

EXTRACTS OF LETTERS FROM BROTHER B. HARVEY.

"*St. John's, July* 28*th*, 1832.

"Dear Brother,—You are aware that various changes have been and are still in progress, among our Missionaries here, and we doubt not you join us in fervent supplication to the Lord, that His blessing may rest upon them. On the 25th instant, Brother and Sister Kochte left us for St. Kitts, agreeably to their call. We trust the change may be beneficial to Sister Kochte's health, which for some time past has been rather in a declining state. Till the arrival of Brother Morrish and his wife from Barbadoes, we have called Brother and Sister Bayne of Cedar-hall to assist us. Brother Bayne will assist me in the management of our economical affairs, and the superintendence of our schools,

whereof, exclusive of those established in the town, there are not less than forty on different estates connected with this station."

"*September 2d to 21st.*

"During the last few weeks, we have been unusually busy; I can truly say, that we labor hard, and that we labor together in love, so that we can humbly, yet confidently, look forward to the enjoyment of those blessings, with which our gracious LORD has promised to crown the united efforts of His servants, for the promotion of His cause on the earth. We are, indeed, greatly encouraged to proceed diligently in the performance of our appointed work, and to believe that a new period of grace has commenced in this congregation. The LORD grant that our pleasing anticipations in this respect may be realized."

3. ST. KITTS.

EXTRACT OF THE DIARY OF THE NEGRO CONGREGATION AT BASSETERRE, FOR 1831.

July 13th. A young gentleman, a planter, who has lately come to St. Kitts, called upon us, desiring an explanation of the nature of our schools, for the negro children. He had previously not been well-disposed toward them; but after receiving proper information, he was satisfied, and sent us the names of fifteen children from his estate, who afterward attended the school regularly.

16th. We received letters from London, which enabled us to take steps toward beginning the new settlement upon the Profit Estate. Brother Shick was appointed to superintend the arrangements made for this purpose; in the progress of which, he received much friendly assistance from several neighboring gentlemen.

25th. Brother Shick met with a disagreeable circumstance, on Boyd's Fountain estate. Owing to the apostacy of the negro woman *Grace* who had returned to all the superstitions of the negroes, and believed that she and her whole family were bewitched, much disturbance was occasioned among the negroes on that property. She insisted upon it, that an excluded man was a *wizard*, and had caused her sickness, and great pains in her neck and shoulders. The manager had requested the Missionary to come, and convince her of the folly of her suspicions; and Brother Shick and many of the Christian negroes endeavored in the kindest manner to satisfy her as to the absurdity and sinfulness of her conduct. All at once, her whole countenance changed to a furious expression, and with many grimaces she declared, she would hear nothing said against her being bewitched. She was then informed, that she could no longer be considered as belonging to our congregation, and left the house in great wrath.

Sept. 4th. One hundred and fifty-six married couples came to speak with us.

7*th.* They had a special meeting, in which they were exhorted to faithfulness in their state of life, and the due observance of scriptural injunctions.

11*th.* Being Sunday, a collection was made in all churches and chapels for the sufferers by the hurricane in Barbadoes. It rained violently all day, and few could attend at church, but in the forenoon and afternoon, we collected 10 Spanish dollars. During the week, many negroes who could not attend, brought their contributions, which amounted in all to 20*l.* Our congregation expressed much sympathy and cordial participation with the sufferers.

18*th.* Brother Shick preached this morning from 2 *Cor.* xiii. 14, and concluded his public services in this place. In the congregation-meeting, he and his family were commended in prayer to the LORD, for His future guidance and protection in the new station to which they are appointed. On the 19*th* they left us with their two children, and went to reside at Deep-Bay.

27*th.* The remains of the old Sister Barbara, were interred in our burial-place, according to her particular request. She was a Creole, and a native of this island, and baptized by Brother Schneller, the 26th April, 1789, and on the 29th of August, 1790, admitted to the Holy Communion. In the year following, she was appointed an assistant, and attended with zeal and faithfulness to the duties of her office, as long as her strength would permit. Her truly Christian deportment caused her to be beloved by all who knew her. She must have been upward of 90 years old.

Oct. 1*st.* The sick candidate Francis Wilson was visited to-day. He had been appointed for baptism some time ago, but his master having sent him into the country for the benefit of his health, it was unavoidably put off. The change, however, had not the desired effect, and he soon returned much worse. He felt that his end was fast approaching, and upon his earnest request to be baptized, Brother Robbins, in the presence of his wife and some others, baptized him into the death of JESUS, by the name of *John Francis.* He departed a few days after, in the joyful hope of a resurrection to life eternal.

2*d.* We had a blessed celebration of the Lord's Supper: 516 were present; 11 partook for the first time; 1 sister was re-admitted, and 6 became candidates.

3*d.* We made a beginning with speaking to the new people, candidates, and excluded; they kept us fully employed the whole week. On these occasions, we feel not a little discouraged to find how little progress some of them make in divine grace; but thank GOD, there are some who know and feel their sinful state, and are earnestly desirous to be delivered from the power of Satan: 570 persons attended.

16*th.* We had a very blessed prayer-day; 2 young single men were baptized; 9 adults baptized in infancy were received into the congregation; 2 persons re-admitted, and 8 added to the class of candidates.

29*th*. Two members of our congregation departed to-day: the communicant, James Ottley, and the baptized woman, Margaret Bryan. The former of these was baptized, by Brother Schneller, on the 27th October, 1802. In a few years afterward, he became careless about the one thing needful, and very seldom attended the church, or the individual speaking; and in this state continued till the beginning of 1830, when the Brethren Robbins and Shick visited his plantation, and spoke very seriously with him about the state of his heart, encouraging him to begin anew and regularly attend the preaching of the Gospel. He promised faithfully that he would; and by the grace of God was able to keep his word. From this time our Saviour evidently carried on the work of grace in his heart: and notwithstanding his age, and the distance he had to walk, he became one of the most regular attendants on the means of grace. He sought and found pardon of his sins in the atoning blood of Christ, became reconciled to his wife, whom he had neglected for a long time, and soon expressed a wish for further privileges in the Church of Christ; and on the 12th June, 1831, he had the joy to become partaker of the body and blood of Christ in the Holy Sacrament. His sickness was not of long continuance; he complained of pain in his head, and soon became insensible; and in this state he lay for a few days, when the spirit left its house of clay, we trust, to become an inhabitant of one, eternal in the heavens.

30*th*. Brother and Sister Bigler, who had arrived from Bethlehem on the 29th, were introduced to his congregation as our future fellow-laborers; all present were called upon to support them with their intercessions at the throne of grace. In the evening, Brother Bigler preached his first sermon here to a crowded auditory, from *John* xxi. 15.

Nov. 27*th*. To-day we entered upon the season of Advent, with fervent prayer to God our Saviour. We assembled for the last time in this year round the table of the Lord, and partook of the body and blood of Jesus Christ in the Holy Sacrament: 504 were present; 3 partook for the first time; 1 re-admitted, and 8 became candidates.

Dec. 7*th*. Was the funeral of Osborn Pennytenny; he was baptized in the parish church, became a member of our congregation 1st August, 1824, and in 1826 a communicant. In the beginning of this year he took a violent cold, which ended with the loss of one eye. This, with some other trials about the same time, appeared to shake his confidence in our Saviour. Brother Robbins visited him a few days before his departure, and being informed by some of his relations, that he and his eldest brother had been at variance for some time past, the danger of leaving the world in such a state of mind was placed before him;—through the teaching of the Holy Spirit, his heart became tender; and on his brother being called in, a very affecting scene took place. With many tears, they mutually besought each other's forgiveness.

and desired that what had been the cause of disagreement should be remembered no more.

27*th.* Above 500 children attended the love-feast to-day. They were afterward examined, and rewards were distributed to those whose proficiency in learning, and regular attendance, entitled them to such a distinction.

31*st.* We assembled in the evening, with praise and thanksgiving to our Saviour, to conclude the year in the manner customary among us. Since the commencement thereof, 15 adults have been baptized; 47 received; 25 re-admitted to the congregation; 59 children born and baptized; 50 persons partook, for the first time, of the Holy Communion; 10 were re-admitted to the same; 19 couples were married; 81 persons departed this life; and we have had the grief to exclude 59 persons. At the close of the year, the numbers were:—711 communicants; 552 baptized; 712 baptized children; 222 candidates for baptism; 771 new people and excluded—Total 2968.

G. Robbins. D. Bigler.

EXTRACT OF A LETTER FROM BROTHER G. ROBBINS.

"*Basseterre, Nov. 8th,* 1832.

"Dear Brother,—I have nothing particularly striking to communicate this time respecting the state of our congregations; yet I can declare, with truth, that the Lord continues to bless the poor services of His unworthy Brethren in this island. There is never a prayer-day, on which we have not the pleasure to admit some persons to the privileges of the Christian Church. This will be the case next Sunday, when ten adults will be baptized, or received into fellowship, two re-admitted, and nine added to the class of candidates for baptism. At Bethesda there are two appointed for reception, four for re-admission, and two are candidates. At the new station, on Profit Estate,* there are three for reception, and one for re-admission. The class of new people here, and at Bethesda, has decreased materially within the last two years. In Basseterre, in 1830, we had about 700, who came to us, more or less regularly, and whose names were on our books: at present the number does not exceed 582; yet our public worship is as well attended as ever; and this encourages us to hope that, in the Lord's own time, there will be a shaking among the dry bones.

"The celebration of the centenary jubilee of our Missionary work, on the 21st of August, was accompanied with a particular blessing to this congregation. Our fellow-laborers, from the other stations, joined us at this solemnity, and about 200 members of our Church partook with us of a cheerful love-feast. The Sunday following, we had an after-celebration, for those who

* This station is to be called Bethel.

could not attend on the 21st, when about 500 negroes were present.

"I am sorry to say, that, with all our efforts, we have not been able to collect more than 50*l.* currency, toward the expense of the new settlement. The times are sadly against us, and so, indeed, are many other circumstances connected with the present state of things in the West Indies. Yet we trust, the LORD will raise up friends in some quarter or other, to enable us to defray the heavy expenditure hereby incurred.

FROM BROTHER C. F. KOCHTE.

"*Bethesda, Sept. 25th*, 1832.

"DEAR BROTHER,—Having so recently arrived at this place, you will not look for any very detailed account of the state of the congregation, I have been called to serve. So much I may venture to say, that I have already had the pleasure to become acquainted with a number of faithful souls, intent on enjoying the means of grace, and on following their Saviour; but I am compelled to add, that there are also too many, who give us pain and uneasiness, by their disposition to walk in the ways of the world, and to neglect the privileges of the LORD's house. The Sunday-market, at Basseterre, still continues a serious hinderance to the progress of the Gospel, and a constant temptation to the desecration of the LORD's day. We often see, to our great grief, numbers of negroes, passing by our place, and carrying not only their goods, but, as we have too much reason to fear, their very souls to market. And what evil consequences result from this practice is abundantly apparent, when negroes from the neighboring estates, as is not unfrequently the case, come to us to settle their quarrels. With the children we have the most satisfaction at present. Since I have been here, the number in attendance on Sunday, has been from 100 to 130, and sometimes more. On Tuesday evenings also, a considerable number attend the school. When the weather is rainy, or the evenings dark, we have only about 40, but in fine weather from 60 to 80, of whom not a few have to walk three miles. But it seems to afford them pleasure to come to us.

"We celebrated, on the 21st and 26th August, the festival of the commencement of our missions, a hundred years ago. On both occasions, a considerable number of persons of all classes attended, and testified the interest they took in the event commemorated. The members of our own congregation met at a love-feast, and when we communicated to them, the remarkable narrative, which had been drawn up for the occasion, many among them could not refrain from shedding tears. Last Sunday, the married people had their memorial-day, 86 couples were present, to most of whom we can bear testimony, that they live in peace, and seek to fulfil the duties of their state.

FROM BROTHER J. D. SEITZ.

"*Bethel, near Profit Estate, June 15th*, 1832.

"DEAR BROTHER,—In your last letter, you requested me to give you some account of the schools at Bethesda, which I will therefore do, before I mention any particulars concerning the progress of the LORD's work at this place. Ever since July last year, the attendance of the children on the means of instruction provided for them, was very encouraging; and the teachers seemed to be actuated by fresh zeal in the performance of their duties. On the third Christmas holyday, according to our annual custom, we gave a love-feast to the children, of whom 450 attended. You will, of course, understand that this number includes all who attend school, whether at one time or another. Some come to us on Monday, others on Friday, but the greatest number by far on Sunday. Of the children present on this occasion, the following received rewards—14, who had learned to read since the preceding Christmas, obtained Testaments; 18, the second class, spelling-books; 30, the first class, ditto; and many others were encouraged, by small presents, to continue their regular attendance and good behavior.

"Of my removal to this station, which took place on the 24th March, you have already been informed. On the 25th, our newly-built mission-house was solemnly dedicated to the LORD, and the hall, 33 feet by 20, specially consecrated to the purposes of divine worship. Till we shall be able to build a church, our own accommodations will be but confined; yet we are satisfied, if but the work of the LORD be promoted through our instrumentality. Ever since we commenced the services at this place, they have been well attended; we have been particularly delighted to observe the zeal manifested by many old negroes, who have long been waiting for these days. The Passion-week was kept in the usual solemn manner, and our little chapel was often crowded with devout hearers. This was particularly the case on Good-Friday and Easter-Sunday. On the morning of the latter festival, we consecrated our burial-ground. A great concourse of persons of all classes attended, and such order was preserved, as I have seldom seen either in Europe or the West Indies. On the 13th May, 18 persons enjoyed with us the Lord's supper, and two candidates were confirmed. It was a day of real blessing to us all. Between the 22d and 27th of the same month, not fewer than 66 persons came to have their names put down in our books, in the list of new people. On our first prayer-day, May 27th, the first reception of a baptized adult into our fellowship, took place; the person admitted to this privilege was a man 83 years of age, who had long been a candidate for it, but had been debarred by his inability to attend at Bethesda. Remember us and our little flock in your prayers."

4. BARBADOES.

EXTRACTS OF LETTERS FROM BROTHER J. TAYLOR.

"*Sharon, August 29th*, 1832.

"DEAR BROTHER,—We have, for some time past, been desirous to obtain a place of worship, in or near Bridgetown, having been invited by several persons who are well-wishers to the cause of CHRIST, to extend our labors in that direction; nor do we doubt that we should have had the sanction of the governor in such an undertaking. Several members of our congregation reside in the town, and would rejoice to have the means of grace brought nearer to them; but a far stronger inducement is presented to us, by the want of religious instruction for a large majority of the negroes and people of color. The inhabitants are estimated at 25,000, of whom but a small proportion can be accommodated in the churches. We continue to go once a fortnight to preach on Mr. F.'s estate, but, hitherto, the negroes have been backward in visiting us. One old woman has asked us several times to baptize her, and we have had more than one conversation on the subject; but her ignorance continues extreme. Being asked if she believed herself to be a sinner, she replied, 'No, I have never done any body any harm, I have no sin.' 'Do you remember doing any thing you thought wrong?' 'No, never, only cursing a little when any one vexed me.' 'Do you know that JESUS CHRIST died for sinners on the cross?' 'No; I never heard that.' On another estate, where we are allowed to sow the seed of the Gospel, there is more encouragement to us in our labors. On our last adult prayer-day, the 19th inst., 9 persons were baptized at Sharon, and 17 added to the class of candidates for baptism.

"Brother and Sister Klose arrived with us on the 15th inst., after a safe and pleasant passage of five weeks from Torbay. They are at present on a visit at Mount Tabor, where they assist Brother and Sister Zippel. Sister Klose has experienced a slight attack of fever, but is better."

"*November 2d*, 1832.

"By means of the Bible Society established this year in Bridgetown, I have lately become acquainted with several leading gentlemen of the colony, among whom are the Chief Justice and His Majesty's Attorney-General, all of whom are kindly disposed to our Mission. Being requested to take a share in the public meeting, held in the court-house on the formation of the Society, I gave an account of the commencement of our Mission and its progress during the last century, which, at the request of the Attorney-General, I afterward repeated at the formation of a Ladies' Branch Society.

"On the 20th, we laid the corner-stone of the new church at Sharon. We chose the Saturday, when the negroes generally

have the day given them, that they might have an opportunity of being present. After fixing the above day, I was much struck, on looking into our Text-book, with the beautiful portions of Scripture which were appointed for it, *viz.* Isaiah lxii. 2, and Acts iv. 31. The rector of our parish, the Rev. Mr. Maynard, with four other clergymen, and three catechists were present, beside a number of respectable strangers and a large company of negroes and people of color. Since my last to you, we have been invited by two resident proprietors to instruct their negroes; so that at present, we preach once a fortnight, on seven estates in the neighborhood of Sharon, from two to five miles distant. The meetings, both in the evenings and on Sundays, are numerously attended. On our last adult prayer-day, the 14th ult., I had the favor to baptize 12 adults; 23 were added to the class of candidates for baptism. Several of our old members have departed happily, within the last three months."

"*January* 2*d*, 1833.

"I now have the pleasure of informing you, that the new church at Mount Tabor was consecrated on the 23d ult. The manager of Haynesfield, who was present, counted 545 persons in the church. After singing some verses, and a short address, I offered up a prayer. Brother Zippel then preached from Psalm c. 4; at the conclusion of which he baptized three adults. In the meeting following, Brother Klose addressed the new people and candidates; after which, there was a meeting for the congregation held by Brother Zippel, at which two persons were received into our fellowship. The day was concluded with a love-feast for the members of our own Church, to which all those who attended from Sharon were invited. Our gracious Lord was pleased to own and bless all our meetings. I cannot express what my own sensations were on the occasion. Having lived there three years, and, I may say, seen the commencement of that mission; having, also, witnessed the destruction of the premises by the awful hurricane in August, 1831; the sight of a new, strong, and commodious church, crowded with attentive hearers, and a congregation of 121 souls, collected through the preaching of the Gospel, filled my heart with joy and gratitude. O may our blessed Lord reveal himself to many more!

"Our church at Sharon is ready for the roof; we intend, in a few days, to raise it; and we hope, if the Lord spares us, to have it finished by Easter. The meetings at Christmas were well attended; our place of worship could not hold them; so that, after I had preached, Brother Klose had to preach again. On the 6th, Brother and Sister Morrish, and their infant son, left us for Antigua. Sister M.'s health was better, and I hope it may continue to improve in Antigua. During the year 1832, there were baptized, at Sharon, 74 adults and 44 children, and 14 persons received or re-admitted; 40 were admitted to the Lord's supper; 16 couples were married; 19 persons departed this

life; 21 have been excluded. At the end of the year, the congregation consisted of 252 communicants; 252 baptized and candidates for the communion; 213 baptized children: in all, 717; inclusive of 181 candidates for baptism, 250 new people, and 30 excluded, who still attend church and speaking. The whole number of souls under our care amounts to 1178.

"At Mount Tabor, 12 adults and 7 children were baptized; 18 persons received, or re-admitted; 3 departed this life, or excluded. The congregation consists of 30 communicants; 47 baptized adults; 44 baptized children; making, with 37 candidates for baptism and 38 new people, an aggregate of 196 souls."

5. TOBAGO.

EXTRACT OF A LETTER FROM BROTHER S. WRIGHT.

"*Montgomery, July 30th*, 1832.

"Dear Brother,—In my last to you, of the 8th instant, I could barely announce our safe arrival in this island; and even now I am not able to make as full or as satisfactory a report, as I could wish, of the state of the Mission. Various circumstances have tended, in the course of the past year, to prevent the labors of our Brethren assuming that regular form which is, in every respect, so desirable. We are now doing all we can, by the Lord's blessing, to remedy this inconvenience. And first, in regard to the work of negro education, a very important and difficult branch of our labors in this island:—on four or five days in the week we go out to keep school for children on the different estates; twice to Buccoo, twice to Mount Irvine, and once to Riseland. To Riseland it is less necessary that we should go on the week-days, as there is a regular teacher employed; but our newly-commenced Sunday School is attended by about thirty-five children from that estate, very cheerfully and regularly. This school is held in the morning from half-past seven to half-past ten o'clock. From Buccoo we have, as yet, few on Sunday; but about forty on week-days. From Mount Irvine there is an encouraging attendance. Hitherto the Riseland children have been the most forward, both as to their advancement in learning, and their punctuality in attendance. Our candidates for baptism, and new people, come to church a little more regularly than formerly; but we have some difficulty in inducing them to visit us, for the sake of receiving private instruction. We have lately introduced the simple and concise method of catechetical instruction for candidates for baptism and the Lord's supper, which have been long in use in Antigua and St. Kitts, and the good effects are already beginning to be apparent. Our meetings are, in general, pretty well attended; and there is evidently a conviction in the hearts of many, that it is time for them to forsake the evil of their ways. But it is hard for them to resolve to come out from the world, and to be separate. Their evil pro-

pensities and sinful habits can only be rooted out by Him, whose *word is quick and powerful, and sharper than a two-edged sword.* From the managers of the Windward Estates, on which we are called to labor, we receive every encouragement and facility, and we have some kind friends in the town of Scarborough. We wish much, that we could have a brother stationed in a central position on the former; an arrangement, of which the negroes themselves are very desirous: but we are aware, that want of the needful means stands greatly in the way of it. There is a simplicity among the negroes in that district, which we do not in general meet with at Sandy Point.

"Since the commencement of the present year, twelve adults have been baptized, one confirmed, and eight admitted candidates for holy baptism. Two persons (one a communicant) have departed this life.

"Yesterday, we had 84 children at school:—17 from Mount Irvine, 38 from Buccoo, the rest from Riseland: and last Sunday, which was adult prayer-day, 4 persons were baptized, and 2 admitted as candidates. We commend ourselves and our small flock to your prayers."

V. Missionary Stations of the United Brethren's Church,

With the names of the Missionaries employed in them; and the number of Converts belonging to each, toward the close of the year 1833.

In this catalogue, *m.* denotes married; *w.* widowed; *s.* single; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access.

GREENLAND, *commenced* 1733.

New-Herrnhut (1733).—*m.* Brn. Grillich, Tietzen; *s.* Brn. Herbrich, Richter; *cong.* 363.——Lichtenfels (1758).—*m.* Brn. Eberle, Mehlhose; *s.* Brn. Caspar Kögel, Lund; *cong.* 365.——Lichtenau (1774).—*m.* Brn. Müller, J. Kögel; *s.* Br. Baus; *cong.* 651.——Fredericksthal (1824).—*m.* Br. Ihrer; *s.* Brn. de Fries, Ulbricht; *w.* Sr. Kleinschmidt; *cong.* 419; Br. Lehman and his wife on a visit in Europe.——Total—4 stations, 24 Missionaries, and 1808 Greenland converts, including about 830 communicants.

LABRADOR.—1770.

Nain (1770).—*m.* Brn. Lundberg, Henn, Beck; *s.* Br. Fritsche; *cong.* 252.——Okkak (1776).—*m.* Brn. Knaus, Stürman, Morhardt, Korner; *cong.* 326.——Hopedale (1782).—*m.* Brn. Meisner, Kunath, Glitsch; *s.* Br. Albrecht; *cong.* 194.——Hebron (1830).—*m.* Brn. Stock, Mentzel; *s.* Brn. Kruth, Freytag; *cong.* 102; Br. Herzberg, visiting in Europe.——Total—4 stations, 29 Missionaries, and 874 Esquimaux converts, of whom 319 communicants.

NORTH AMERICA.—1734.

Among the Delaware Indians in Upper Canada, New-Fairfield (1792).—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 232. Among the Cherokees in Georgia and Tennessee, Spring-Place (1801).—*m.* Br. Clauder; *cong.* 67.——Oochgelogy at present without a Missionary; *cong.* 50.——Total—2 stations, 8 Missionaries, and 349 Indian converts, of whom about 70 communicants.

WEST INDIES.

DANISH ISLANDS.—1732.

In ST. THOMAS. New-Herrnhut (1732).—*m.* Brn. Sybrecht, Damus, Wied; *cong.* 706.——Niesky (1753).—*m.* Brn. Boenhoff, Schmidt; *w.* Br. Eder; *cong.* 979.——In ST. CROIX. Friedensthal (1751).—*m.* Brn. Müller, Freytag; *w.* Sr.

Klingenberg; *cong.* 2022.——Friedensberg (1771).—*m.* Brn. Sparmeyer, Junghans; *cong.* 1966.——Friedensfeld (1805).—*m.* Brn. Staude, Kleint, Popp; *cong.* 2400.——In St. Jan. Bethany (1754).—*m.* Brn. Blitt, Keil; *cong.* 437.——Emmaus (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 925; Br. Plattner and his wife visiting in Europe.——Total—7 settlements, 36 Missionaries, 9435 negroes, of whom about 4000 communicants.

Jamaica.—1754.

New-Eden (1816).—*m.* Br. Renkewitz; *cong.* 1144.——Irwin-Hill (1815).—*m.* Br. Ricksecker; *cong.* 417.——Fairfield (1823).—*m.* Brn. Ellis, Collis; *cong.* 2029.——New-Carmel (1827).—*m.* Brn. Scholefield, Pfeiffer; *cong.* 1078.——Mesopotamia (renewed in 1831).—*m.* Br. Pemsel; *cong.* 175.——New Fulnec (1830).—*m.* Br. Zorn; *cong.* 303.——New-Bethlehem (Malvern).—*m.* Br. Haman. On their voyage thither, Br. and Sr. Robbins.——Total—7 settlements, 20 Missionaries, 5146 negroes, of whom 1478 communicants.

Antigua.—1756.

St. John's (1761).—*m.* Brn. Harvey, Thraen, Zellner, Shick; *cong.* 6478.——Gracehill (1773).—*m.* Brn. Mohne, Brunner; *cong.* 3025.——Gracebay (1797).—*m.* Br. Coleman; *cong.* 1160.——Newfield (1817).—*m.* Brn. Müntzer, Morrish; *cong.* 1324.——Cedar-Hall (1822).—*m.* Brn. Bayne, Zetzsche; *w.* Br. Newby; *cong.* 2375.——Total—5 settlements, 23 Missionaries, 14,362 converts, of whom 5442 communicants.

St. Kitts.—1775.

Basseterre (1777).—*m.* Brn. Kochte, Bigler; *cong.* 2968.——Bethesda (1819).—*m.* Brn. Hoch, Simon; *cong.* 1867.——Bethel (1832).—*m.* Br. Seitz; *cong.* about 200.——Total—3 settlements, 10 Missionaries, 5035 converts, including 1137 communicants.

Barbadoes.—1765.

Sharon (1767).—*m.* Brn. Taylor, Klose; *cong.* 1178.——Mount Tabor (1825).—*m.* Br. Zippel; *cong.* 196.——Total—2 settlements, 6 Missionaries, 1374 converts, of whom 282 communicants.

Tobago.—1790 (renewed 1827.)

Montgomery (1827).—*m.* Br. Coates; on their voyage thither, Br. and Sr. Light.—1 settlement, 4 Missionaries; *cong.* 253.—18 communicants.

Surinam.—1735.

Paramaribo (1767).—*m.* Brn. Passavant, Graff, Böhmer, Hartman, Schmidt, Treu; *cong.* 3089, beside 264 living on plantations; on a visit in Europe, Br. and Sr. Voigt; on their voyage thither, Br. and Sr. Jacobs.——Total—1 settlement, 16 Missionaries, 3353 converts, including about 1200 communicants.

SOUTH AFRICA 1736 (renewed 1792).

Gnadenthal (1792).—*m.* Br. Halbeck, Stein, Nauhaus, Brauer, Sondermann; *s.* Br. Schopman; *w.* Srs. Kohrhammer, Schultz; *cong.* 1319.——Groenekloof (1808).—*m.* Brn. Clemens, Lemmertz, Lehman, Meyer; *cong.* 608.——Hemel-en-Aarde (1823).—*m.* Br. Tietze; *cong.* 82.——Elim (1824).—*m.* Brn. Teutsch, Luttring; *cong.* 184.——Enon (1818).—*m.* Brn. Genth, Halter, Hornig; *cong.* 450.——Shiloh (1828).—*m* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 320.——Total—6 stations, 38 Missionaries, 2963 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom 1043 communicants.

General Summary.—42 stations, 214 Missionaries, and 44,952 converts, of whom about 15,800 are communicants. Of these 2682 are Greenlanders and Esquimanx, 349 Indians, 38,958 negroes and persons of color, and 2963 Hottentots, and other natives of Southern Africa.

VI. Obituary.—Departed this life at Bethlehem, Pa., on the 8th of February, *Brother Louis David de Schweinitz*, a minister of that congregation, and agent for our Missionary department, in the 51th year of his age.

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